



GEORGE LEWIS, *King of*
Great Britain, France, and Ireland, &c.

Sold by R. Whittledge at f Bible in Ave-Mary-Lane & J. Hazard near Stationers Hall.

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A Critical HISTORY

OF THE

Oxford and Cambrige
Writers and Writings,

WITH

Those of the *Dissenters* and *Romanists*,
as well as other *Authors* and *Wor-*
thies, both *Domestick* and *Foreign*,
both *Ancient* and *Modern*.

TOGETHER

With an Occasional Freedom of Thought, in
Criticizing and Comparing the Parallel Qua-
lifications of the most Eminent Authors and
their Performances, both in Manuscript and
Print, both at Home and Abroad.

By *M. D. Barrister at Law*,
Author of the *Critical History of Pamphlets*, &c

Quod verum atq; decens curo & rogo & omnis in hoc sum;
Condo & Compono, quæ mox depromere possim.
Ac ne fortè roges, quo me duce, quo Lare tuter,
Nullius addictus jurare in verba magistri,
Quo me cunq; rapit tempestas, deferor hospes;
Virtutis veræ Custos, rigidusque Satelles.

Horace Epist. i. lib. i.

LONDON, Printed for the Author, 1716.



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Anglia
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An vete
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Galata
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Anglia
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T O H I S

Most Excellent and Sacred MAJESTY

KING GEORGE.

Serenissime REX,

(unus

ID modo propositum est unum, ut, licet agminis
Extremi, sanguisq; ut dicitur, è grege mutus,
Urbis Municipēs saltem inter & extrema regni
Per juga succlamem, VIVAT REX. Consona Voto
Candida Vox non fusca meo. Proh, quis mihi vocem,
Mæonii vocem lateris det habere, meique
Ad numeros Voti? Lybiam, Sirientis & Austri
Illa domos, Boreæ gelidas & personet axes,
Hesperiiq; & Mygdonii loca distita mundi.
Audiat assensuq; per atria lucida vocem
Ingeminet Cælum, VIVAT REX: tuque Georgi,
Interni magis usque mices post fulgura belli,
Gentium Amor, Patriæ tutela, propaginis aureæ
Leta bono nos è Cælo spectantis Imago.

Anglia, jam veteres furere implacata furores
Desine. Sat furiis licuit. Mitesce: nec ultra
Cognatis in Visceribus tot crimina sudent.

Anglia Bellonæ furiis exercita (stirpis
Heu Phrygiæ nimiam) in terris quæ non modo flebas
Pergama, quos non passa tuis Simoentas in undis?
An veterem quoties posuit Britannia Trojam?
Iam ingens ambit Nereus: quantum Instar in illa!
Galatæa venusta *nimis ne crede colori.*

Decolor, heu quanto nuper sis Crimine facta!

Anglia Vipereum & soli sibi flebile bellum
Arturit ipsa sibi. è Boreâ retremuntne procellæ?
Ergo

To the KING.

Ergo iterum ferro & lachrymis it tessera signum?
An Syllæ venere alii? Sertorius alter?
Et conjurantis Dux Spartacus alter arenæ?
Ad scutum, Juvenes; ad habenam rursus, ad hastam;
Imperio quis restitui meliore jubebit?
Nices en redit! Impressi en cum pulvere soles!
Reliquiæ an iratum, campiq; recentis imago?
Atq; hostis vultus memores? An rapta Cethegis
Signa, atq; indutæ ferri gestamina quærcus?
Irenæ cecidit sua victima, decolor ætas,
Et ferri mala progenies. Accingere ferro,
(Edixit REX) Sola Ceres, & Sola Diana.
Anglia, non Mundo mage Devia, quàm sibi, tandem
Ad sese rediit, probitasque salusque
Et totâ Pacis comitata propagine fides.
Et jam vela darem in laudes simul, Inclyte Princeps,
Ipse tuas, pelagi timidus nisi littus amarem,
Quem obruerent undæ altivolæ, laudumq; sequentes,
Nec minus usq; secuturæ, Rex magne, tuarum.
GEORGI, te prensant saltem mea Vota: voluptas
Jucundo, Utilitas opulento, Gloria pulchro.
Quid superest? si quid superest, dabit Anglia, &
Illum serps adi. Seros cum longa senectus, (Æther.
Fata tibi quos annuerint, expleverit annos,
Tunc astrorum arces aureas adiisse licebit,
Tunc terram posuisse; sed ut manus altera Munus
Excipiat, Patriæ suppar, & GEORGIUS alter.

Ex Animo, & Voto Candido

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To the KING.

May it please Your Majesty,

T*His Loyal Alternative of Language, even in parallel Dedicatory Addresses to the Throne, has been preceded in particular by S^r John Davies, an eminent Lawyer in Great Britain's first Union, who entitling a Book of his (A Discovery of the true Causes, why Ireland was never entirely subdu'd, nor brought under Obedience of the Crown of England, until the beginning of his Majesty's happy Reign) and printing it at London in 1612. 4^o did dedicate it to the King (Your Majesty's most Royal Ancestor) with this one only Latin mutuated Pentameter Verse, viz.*
Principis est Virtus maxima, nosse Suos.

And that Your most Gracious Majesty may long Live to Reign over Us, and distinguish those, who Undauntedly have, and Unfeignedly do, and Unchangeably will, stand up in Good Earnest for the Constitution of Great Britain, under Your Majesty's most
Gracious

To the KING.

Gracious Government in Church and State ;
and that all the Inhabitants of these Your
Realms may ever look upon Your Merciful
Reign, and Your Royal Protestant Family's
Uninterrupted Succession thereunto, down to
late Posterity, to be the greatest National
Blessing in general, and every one's most
valuable Personal Happiness in particular,
shall ever be the continual Prayers of,

May it please Your Royal Clemency,

Your Majesty's most Faithful

and most Obedient Subject,

Myles Davies,

Native of Trerabbat, in the
County of Flint, North-
Wales.

TO THE READER.

THIS undertaking is design'd for a new History or a Review of the most Eminent *Performers* in Learning of all kinds, especially from the Reformation downwards, with Encyclopædiacal Reflections and Dissertations out of Universal Literature upon their respective Performances, Maxims, Books, Sermons, Pamphlets, Inscriptions, Medals, and other Monuments; as also with a double Microscope of the Archæology and Biography of Authors, Works, Contents, Collections, Editions and Publications, in Manuscript as well as Print. Which upon the whole may be reasonably thought not to be unuseful nor unwelcome to Students and Scholars (either to make or keep them so) of all Classes and Faculties. In order thereunto, I take these eighteen Paræmial Effata's for unquestionable Axioms, (1.) viz. *Quod verum est, meum est.* (2.) *Quicquid bene dictum est ab ullo, meum est.* (3.) *Nihil dictum, quod non dictum prius.* (4.) *Iliacos intra muros peccatur & extra.* (5.) *Tros Rutulusve fuit nullo discrimine habetur.* (6.) *Quisque suos patimur manes.* (7.) *Amicus Plato, amicus Socrates, sed magis amica Veritas.* (8.) *Ut st Doctor defendat se, ut est Ditior, adjuvet me.* * (9.)

A

Ridendo

ii.

To the Reader.

Ridendo dicere Verum quis vetat? (10.) *Non omnia possumus omnes.* (11.) *Author est Debitor tam insipienti quam sapienti.* (12.) ἀλλὰ περὶ τῶν ἀπῶν, siue nunquam nimis dicitur aut Repetitur, quod non satius discitur. (13.) εἰ μόνον δὲ χάριν ἔχειν δίκαιον τῶν ὧν ἂν τις κοινωνήσαι ταῖς δόξαις, ἀλλὰ καὶ τοῖς ἐπιπολαιότερον ἀποφνηαμένοις. καὶ γὰρ ἔτοι συμβαλλόνται τι τὴν γὰρ ἔξιν προήσκησαν ἡμῶν. Αἰσθόμενοι τῶν μετὰ τὰ φυσικά, ἑλαττον Κεφαλ. α. sub. med. (14.) Si placeat, lege; sin displiceat, relege; si quid ætium obscure, repete; si dubie, restitue; si erronee vel false, corrige & ignosce; si male, condona; bene, frueri. (15.) ἃ μὲν συνῆκα, γυνῆα, εἰμοὶ δὲ καὶ ἃ μὴ συνῆκα. (16.) μέγα βιβλίον μέγα κακόν. (17) *Nihil mortale ex omni parte perfectum.* (18.) *Verbum sapienti satis.* These unexceptionable Maxims, in a congruous and accomodated sense, of the brightest Masters of the Light of Nature (viz. Seneca, Virgil, Horace, Socrates, Plato and the great Stagyrice) or such like, ought to be the Cynosura, which both Readers and Authors should Steer and Write by, as well as Read and Judge or be Judg'd by.

As this Labour is intended of and for the Learned (in esse, or fieri) so 'tis taken from the Learned, oftentimes, *totidem verbis*; especially in the very words of those Authors that are not commonly known or taken notice of or otherwise neglected; καὶνὰ, ἀλλὰ καὶνῶς. Nam inopinatum quoddam (Lipsius says in *Pref. ad Polit.*) stili genus instituimus in quo vere possim dicere, omnia nostra esse & nihil. Nam quid ego eadem dicerem? Ecquando mihi eadem aut fides, &c. That Insitive and Inoculative method seems to bid fair for the Cure, or at least Abatement of that common Author-Distemper. Companion, call'd φιλοδοξία (Cui armigerum stat prudens natura pudorem) siue inanis Gloria Cupida Ventosam exedra nympham dixere severa —

*Quam turgidus illi Aeria viden' ut tumuit farragine
pulmo? Fastidit terras & sola vefcitur aura, Helluo
ventorum & multo repletus inani.*

My chief aim being to publish an useful Account of the most considerable Writers and Writings of all Sorts and Sizes, especially of our own and other *Protestants*, in opposition to the *Arian* Missioner *W.W.'s* and *Popish* Emissary Mr. *Howarden's* late *Thrafonick* Pretensions to such a vast greater Superiority of the *Arian* Antiquity and *Romish* Learning above that of the *Orthodox* and *Protestants*; as also being oblig'd to draw out often the Garrison of Authors, in order to Muster and Exercise, to be in a readyness for all occasional Rencounters, as well as the said provok'd Engagement and Challenge of Parallels within the three Degrees of Comparison (with the *Popish*, *Socinian* and *Arian* Utopian and Idolatrous Legions) by representing as it were before hand an *Onomastical* List of the Principal Authors that my future design of treating of them more at large hereafter might the better appear, by the way of preparing the Reader and my self for the Performance and Issue; I was sensible, that the bare and barren Catalogue, would seem very tedious and irksome as well as dry and meagre, without some gaiety of a new turn, tho' 'twere but to turn up the modish Mr. *Gay's* Pleasant Muse's Hoop-Petticoat, or else to Trump up the old *Observer* or *New-Examiner* with their Censorious Plai-anteries upon the greatest of Authors and Worthies; that last turn of all-circulating Censoriousness especially being the only newness of matter or method, that seems taking with this ill-natur'd Age, which makes its Novel Diversion not only of such as the said ingenious Mr. *Gay's* Poetick *Fan* and *Paten*, but rather makes a greater jest of the revival of old *Arian* Blasphemies as well as of

iv.

To the Reader.

new Personal Scandals. I stem'd the torrent of that growing Invereracy, with as many Diminutives and Lenitives as the sourness of the exasperating times was likely to Digest, and chose rather to hazard the reservedness and gravity of an Author by trying Experiments with *Plutarch's* Parallels, or old Bishop *Latymer's* innocent turn of Playing at Cards, with Authors (particularly in opposition to the abovemention'd *W. W.'s* and Mr. *Howarden's* *Flatulent Gasconades*) rather than to be continually wading the empty *Deep* of modish Frothynefs and Poetick Amusements, or ever struggling with the universal deluge of our Epidemical Censoriousness and Scandalous Novelties; which to mention, almost to be *Accessary*, and to rehearse is little less than to be *Principal*, especially according to the ill-natur'd Scorn and Jealousies of the Moroser and the more Uncharitable Part of all Parties.

But since an Author is truly said to be a Debtor to the Ignorant and Foolish as well as to the Wise and the Learned, 'tis but reasonable to put the most favourable Construction upon such occasional *Rehearsals* of intemperate Censures and irreligious Attempts upon some of the greatest Authors, especially since some of the most noted of them are strange and strongly suppos'd to have been Actively as well as Passively concern'd in the Rise and the Growth of those Libel-Granado's and Dragooning Pamphletisms; whereof as an Author is oblig'd to caution his Reader, so 'tis next to Impossibility as well as Infatuation, for an Author (especially of mean Circumstances, or even but thought so to be) to pretend to please the variable Ideas and changeable Tempers of all Readers. That difficulty, how peculiar soever to this disastrous Generation, it was verifi'd in former Ages, as 'tis testify'd by that Prince of the W

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To the Reader.

v.

Men, Solon; Εργμασιν ἐν μεγάλοις (addo, καὶ ἐν μικροῖς) αἰσιν, οὐκ ἡμέτερον) πᾶσιν αἰδῆν χαλεπὸν (inquit Solon apud Plutarchum in Solone) &c. Equidem in Delictis non admodum pugnax sum. At neque vestim, quicquid delirat Auditor, Authorem plecti. Ambigua subinde meta est; et non continuo Jaculator aberrat, si non percipiatur a quibusdam, quo collineet. Besides, the present Province is of matters of Fact and History, with Critical Arcanums and Instructive Researches, not Philosophy, Oratory or Poetry, or any other Art or Science, unless to be rehears'd or re-exhibited, and to be occasionally represented, by way of Free-giving Facts or Free-thinking Criticisms; especially according as improving variety or modern Aims should seem to require; for, there was no possibility of avoiding Party-Politicks, for to be frank'd or even to appear or think at all; tho' less possibility of pleasing in these Critical Days, wherein Parties scarce agree in any one thing, unless it be in Ostro-ism, or to give the Athenian Law against cautious Neutrality or careless Adiaphorism, a new Vigour and sanction, under the Forfeiture and Penalty of Un-citizenizing and Expulsion.

Tho' 'tis near a Century ago since that diving Spaniard, Baltasar Gratian, observ'd that there was more requir'd in his days to make one Wise Man, than was formerly requisite to compleat seven, since in Ancient times not above seven could ever rise to that Character, whereas in his time there starved up innumerable pretended Politicians; yet I reckon the number of such Pretenders has increas'd considerably; for now a-days, scarce the least Mechanick, but lays claim to Politicks as well as his Club upon Parties; again, the same grave Spaniard hands out, that there were then more Qualifications necessary for to be able to treat with one

Person than were in old times requisite to transact with a whole City or Country; but certainly in this unintelligible Age, the necessity of Parts and Abilities is to be wound up to the Superlative Degree, to be capacitated to confer with one, even of the least conceited, much more to make up one to deal with whole Coffee-Houses of daily-new Statesmen. And then, 'tis as difficult to resolve, whether the *Posse* and *Bulk* of Abilities has a harder task with the Inconstancy and Inconsistency or with the warmth and calenture of those popular new-born as well as true-born *English* Party-Politicians; neither is the quality or quantity of parts much to be retrench'd, but rather more Centinels to be upon the Guards, when Persons of superior Stations and higher Polity are to be approach'd, to whom Words and Pronouns in the Plural Number may well be us'd, as Hieroglyphicks of the Legionary Parts and Powers in them, tho' single; whatever Abilities the straight-lac'd *Quaker* may think his second Person Singular enlighten'd with, as Guard enough to retire in good order, and to no disadvantage, from such Conference-Engagements; wherein formerly indeed, *Tu Cui Caesar*, might have serv'd a better turn perchance, as *Unus ad Unum* being a *non impar Congressus---utpote mortalium* than now a-days, *May it please your Lordship, or Worship, or Honour, or Sir, &c.* so hard are the Terms of Conversation, so intricate the Ceremonial of Address, so impracticable the Conditions of Redress, and so changeable the Temper of Society as well as Polity, in this Hypercritical Age. However, 'twere some comfort for all those difficulties of acquiring and using parts enough to treat with one Modern Party-Politick, could we say as truly as the said *Spaniard* Romanc'd, when he inferr'd from those Pre-

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mises, That all things were come then to their highest pitch, and the Man of parts could go no higher; which I fear, is too great a Complement even upon these days, which run certainly much higher in Learning and Polity than those of *Gratian's* Generation.

A very late Tragy-Comical Instance in that kind, of the unintelligible conduct of this Age and Climate, is the *Bizarre* and *Farouch* Policy of Bibliopolists and others, that the ingenious Mr. *Pope* has had of late to encounter with. Not long ago, an Apocryphal *Esdra*s under the species of a personated Apothecary, was substituted to make him and the productions of the Muses and Graces themselves by his Pen, the more famous and enquir'd after, by rendering him a Clandestine Poet, worthy to be suspected of such great Poetick Policy, as if nothing less than the sorcery of Treason was couch'd under those Parnassian Layes of the Polite as well as Poetick Charms of his ravishing Muse. Now his *Corps* and *outward Man* is attack'd, as not beautiful enough for such transcendant brightness of *Mind* to inhabit; tho' his Magick Pen had transform'd *Thirsites's* deform'd Mortality into such Native-Ideal Lineaments and Breathing Features (by a more correct Edition of the Protoplastick Copy) with the All-Beautifying Stroaks of his quickening and transferring Pen, that the deformity so retouch'd and describ'd or translated, became it self more than Beautifully Charming. Nay the same bewitching Catholick Poet is satyriz'd in an excellent new *Ballad* and the super-excellent *Petition* annex'd to it, and in other Libels, as having been such a Blockhead as not to have learn'd *Ionicisms* enough with his *Saintomarian Atticisms* for to understand his Original Text of *Homer*, and as being so barbarous as

to split his *Pegasus* into such a *Spread-Eagle* as to stretch its Prosaick Feet asunder from *Orient* to *Occident*; for, the distance and difference between the *Guardians* and *Examiners* (whereof that merry Satyr-ist honours Mr. *Pope* with the Disparate as well as Bipartite Title of *Author*) can't be well computed to be much less. But perchance this may be another *Popish* Plot, *De Propaganda fide*, such as the Informer *Esdras* discover'd before, to propagate other *Popish* designs as well as Catholick Poems, under the pretended lash of *Satyr*, upon Mr. *Pope's* voluntary Admission of its Penitential Flagellations; for, as our great Bp. *Stillington*, who first establish'd *Satyr* in the reform'd and refin'd Modish Dialect, to any great purpose, made the first use of it to the good purpose of keeping *Popery* at a Scourge-distance, so peradventure the *Pope* designs to give us the change and to make reprizals of *Satyr* it self, by turning it to the advantage of introducing his *Romano-Trojan*-Horse, through the means of having a *Pope-Sinon* to undergo the voluntary Operations of his own Party's Satyrical Lashes and Mootly Strapades. At least *Have a care* was never forbid; and in particular, lest by tacking the *Devil*, *Pope* and the *Jesuit* to every Curse or Spiteful Denomination, they may grow so familiar upon our Hands as well as our Tongues, that they may introduce themselves without being sent for or call'd upon, or at least come oftner or sooner (if not for good and all) than we are aware of.

As for Mr. *Bernard Barnaby*, that Catholick *Pope's* Bibliopolist, some think no *Satyr* can be severe enough upon him or the rest of his Fraternity, who don't deal so much in Books as in Selling of Authors themselves to the D---l, of famin and custody; whereby those *Anthropophagian* Bibliopolist,

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list, do ever Charitably endeavour to render, if possible, all Authors poor, and all poor Authors Etymologically Real *Gymnosophists*, that is, stript or naked strugglers with Penury and Nudity; whereof one not long ago compos'd an *Hendecasyllabon* or a *Pithyrambick* Satyr upon the late Rebels as well as upon the damning *Bibliopolists* (that damn'd his Book to be sold by himself, because he would not give it them *Gratis & Ingratiis*;) It begun thus; *Come Lycombaan Muse, wield me a Pen, well dipt in all the Furies Galls and Stygian Pitt, Let Acheron and Phlegeton with burning streams re-join'd, and Brimstone Lakes with Flames and Blood pur-join'd, into my Pen at once all flow, &c. Tincta Lycombaeo Sanguine tela dabo, &c.*

About the midde of that Satyrical *Lyrick*, he joyns the late Unnatural Rebels with those Unhuman *Bibliopolists*, to the same purpose of venting more of his Spleen and Loyalty than his Books. He seems to keep his temper better in Satyrizing those High-lying *Jacobit* and *Papish* Rebels; whom he says nevertheless, ought to be consider'd as poor Wretches that have been long troubl'd with the same Contagious and Venefical Distemper of Brains and Body as the *English* insatuated *Papists* have been pester'd and pestering with, ever since their Schismatical and Seditious Caballing against the first Establishment of the *Protestant* Reformation. That bewitch'd Disease is call'd by the learned Physicians, *Saint Vitus's Dance*, which is incident to Youth from ten Years old to Ripeness of Age and upwards; it consists in a kind of a Convulsion, and is known by their Limping or by the Instability of one of their Legs, which they draw after them, after the manner of Idiots; their Hands are lyable to strange Paralitical Changes and Palsical Motions

tions of variable Postures and Situations; before, one thus affected can put a Cup to his Mouth, he useth a Thousand Foolish Gestures and Ridiculous Silly Tricks; for he brings not his Hand to his Mouth in a streight Line, but being strongly drawn aside by the Convulsion, he, as it were Plays with it a good while, tossing it hither and thither, till at last, as it happens to come near to his Lips, he suddenly throughs the Liquor into his Mouth, and greedily swallows it down, so that it looks like making sport to the Spectators. So also, if the Hand of the same side be laid upon the Breast, or any other part of the Body, those Dancers can scarce keep a Moment in the same Condition or Posture, but it will be forc'd by the Convulsion into another Situation and Place, whatever endeavours they make to the contrary. The cure of this Dancing Sorcery must commence with Bleeding, according to the Regular Physicians with Dr. Sydenham; but Dr. Salmon with his Empyricks, begins the Process by bathing the parts affected with the Powers of *Amber*, *Sage* and *Rosemary*; yet by a strange Alternative, the Regulars are for proceeding by a mild Alcalous Purge of *Sena* and *Rhubarb*, with the Syrup of *Roses*; whilst the better Quacks are solely for the sharp acid Cathartick of *Sal Mirabilla*, and *Tartarum Emeticum* being occasionally premis'd or intervall'd; next, the Collegiates go on with *Epilepticks* and *Diaphoreticks*; but the studious *Spagyrist*s prefer and prescribe their infallible *Proprium*, viz. *Potestates Virtutum*, and the Powers of *Oranges* and *Lamens* for change-sake; both the Prescription-Doctors and the *Spagyrick Charletans* agree as to the Antipodes-Plaister of *Caranna* and *Frankincense*, for the Soles of the Feet. The Coach-Doctors are for an Aniversary Course of the same

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Methodus Curandi, as far as Bleeding and Purging the next Year, about the same season of the Year in which the Distemper first appear'd; the *Salmonians* as to that, further say not; tho' generally both the Quacks and Regulars agree well enough as to the never-adone Physicking and Taking of Fees or the Pence. The Moral, *Saut aux yeux*, and the application is obvious to all that are not troubl'd with an Homogenial Epilepsy, which is to be treated also or cur'd according to the foremention'd *Processus integer* or *Methodus curandi*: Or else, *Applicationes ut libuerit*. The exasperated Poet concludes with a *Paranesis* to the said *Bibliopolists*, reminding them, that their rapacious greediness and avidity of gain don't let them thrive much the more, since most of them be generally as poor as the drudging Authors themselves; whereas in all Forreign parts, where Authors are encourag'd and allow'd reasonable gain for an Honest and Gentile Livelyhood, according to their Industry and Ability, the *Bibliopolists* become very Wealthy, and are able singly to undertake Books and Collections of a considerable Value, whilst ours here can scarce do any thing of any Moment, without daily Subscriptions and occasional Partnerships, no more than without consulting their Mercenary and Clandestine Essay-Masters and Precarious Oracles.

Just such Fellowships in covetous Idolatry of a created Being or Beings and Things, have the Thraasonick *Papists* with the *Socinians* and *Arians*; for, not only the generality of *Romists* and *Arianizers* in their common Conversation, but also the *Arian* Emissary *W. W.* and the *Papish* Missioner *Mr. Howarden* have very lately asserted in Print, that the *Orthodox* and *Protestants* were always very in-considerable

considerable in comparison of the *Romanists* and *Arians*, as to Antiquity, Politeness and Learning, as well as Polity and Power; but one Dr. *Loyd* a late Professor of Divinity in the College of *Dublin*, in a Nuncupative Will, said on the contrary, that all Learning has left the *Romanists* as well as *Arians*, and come over to the *Protestants* and *Orthodox*. However those extreams be, 'tis certain, that all *Italy* is sufficiently balanc'd as to Learning and Strength by the *Protestant* Cantons of *Switzerland* and *Geneva*; for, most if not all of the Holy Fathers and Ancient Writers were first edition'd at *Basil*; and still there be more Monuments and Effects of Learning and Ability produc'd from the same *Basil*, *Zurich*, *Bern* and *Geneva*, than from the Innumerable *Nominal* Universities and Sloathful Towns of *Italy*; whereof *Rome* and *Venice* are the only two considerable of all *Italy* for any thing of that kind; yet there has not so much as a Book been printed there of any great Intrinsick or Extrinsick value, these many Years; 'tis true *Padua* has been celebrated formerly for such learned Monuments as well as *Venice*, but those days are over, *suitque Roma*. The *Roman* Catholick part of *Germany* is likewise fully balanc'd and even bridl'd by the *Protestant* Powers there, as to Interest, Polity or Politeness or Learning, especially if *Smeedland* be put into the *Protestant* Scale, as formerly. *Portugal* is match'd by *Denmark*, to all intents and purposes; let Mr. *Howarden* lay down his beloved *Atlas Geographicus*, for a little while, and let him read a little in *Bartolinus's* Book, *De Scriptis Danorum*, *Mollerus's* *Cimbria Litterata*, and *Torfaus's* *Normegia*, and he will be soon convinc'd of that Proposition. So likewise is *Spain* overtopt by the Republick of *Holland* in all respects whatsoever, whether of Learning

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or Power. Neither can it be doubted but that *France* is balanc'd at any time by *England*, both in Scholarship and Prowess, as well as in daily Productions of all sorts of Monuments of Politeness and Polity, notwithstanding the numberless distress'd Towns and Cypher-Universities in *France*; of all which numbers, there is but *Paris* and *Lyons*, that can be celebrated for any Commerce or Brightness of Learning or Publishing of Books, or almost any thing else. Besides, all the Learning for the most part of all *Romish* Countries begins or ends or both, in and from the *Jesuits*, who are surpass'd by *Protestants*, even as to Numbers (for I hope the World is not come to that pass, as to have a greater number of the *Jesuitical* Order, than of those of the *Protestant* Reformation) and consequently the *Romish* Learning is over-balanc'd by that of *Protestants*, especially as to particulars. But the wretched *Arians* and *Socinians* have no body to appear for them, especially the *Arians*, who are as naked and fenceless as *Adam* and *Eve* were immediately after their Original Transgression; no Advocate, no Book, no Libel or Pamphlet (of any Intrinsick or Extrinsick Value or Consideration) much less a City or Country, or even a Church or Congregation, to shelter in, nor so much as Fig Leaves to cover their shame and nakedness of, or for, want of Religious or Learned Witnesses or Evidential Supports, beside some few Despicable Unadditionable *Units* or *Unitarians*; so that they are all but one *Continuum*, all cover'd over with the very Quintessence of Brass and the most exalted Impudence that ever yet appear'd in the World. For, even the Degenerate Orders of the *Revelations-Church* of the same Apocalyptick *Ephesus* in *Greece*, and the *Eastern* parts, the Political Orders of the *Theatyræ-Church* of *Rome*, as well as the Separate

rate and Dissenting Orders of the *Wicklefist-Bohemian* Convents or Meetings, the *Protestant* Order of *Lutherans*, the *Apostolical* Order of the Church of *England* (as succeeding the spotless Scripture-Church of the *Primitive Christian Smyrna*) the reform'd Order of the *Calvinists*, the Church of *Sardis*-Order of the *Presbyterians*, the *Laodicean* Order of the *Independants*, the *Pergamus*-Church-Order of the *Baptists*, and the *Philadelphian* Order of the *Quakers*, do all with one Voice unanimously Condemn all the *Socinian* and *Arian* Sectary-Branches and Sub-Divisions; so does also the *Latitudinarian* Orders of the *Remonstrants*, *Arminians* and *Prolapsarians*; so likewise does the like Catholick Condemnation (from and by all the rest of the Christian Orders) reach the Church of *Rome*, as well as the *Homodox* Idolatry of the *Cacodox Arians* and *Socinians*.

As great Annoyances and Discouragers as our *Biblioplists* prove to learned Poverty, and Poor Authors (tho' they generally live by their Labour) the *Rich*, of all *Callings* and *Stations*, especially the *Insatiable*, are not much less. Yet I'll venture to bespeak their favour, if possible, or at least to prepare my self before hand for a repulse, if they can be so hard hearted as not to encourage Learning and Industry in any thing but what is portable to Market or Sale, and in such things that perish in using (as *St. Paul* calls the *Transitory* things of this disappointing World) tho' such rich as be insatiable, are commonly as little encouragers of such poor Mechanism, as they generally be of learned Poverty, unless it is to add pelf to pelf by the sweat and groans of the indigent Labourer when they can't for shame or profit, be without his Assistance and Drudgery. Whatever I may get or loose by such insatiable Gentlemen that wallow in abundance and superfluities, while a great ma

ny more deserving of their Fellow-Mortals and Brother-Christians are a Starving or Perishing for want of most Necessaries, I shall nevertheless give them an opportunity to gain by me, in my way of dealing, and let them see that I shall not imitate their incommunicative Tenaciousness, while I Paraphrase and endeavour to Profelyte them to the Publick as well as Christian Spirit of Charity and Generosity. I therefore will bestow upon them a *Word of Exhortation*, out of the ingenious *Bartoli* in the highest strain of the Purity of the *Italian* (which a great many of our *Insatiable* Gentlemen of *Wealth* are not strangers to, upon the account of Curiosity or Accomplishment, or else on the old account of profit and gain by way of *Forreign Commerce*) and *Tuscan Dialect*, viz.

A' Ricchi non mai contenti.

Theocrito in un dei suoi Iditii, acerbamente si dote, che mandando spesso volte le Grazie con Poesie di lode alle case dei Ricchi, sempre li trovano fuori di casa, onde alle, come prima povere e piu che prima dolenti, co' vulti dimessi a terra, dispreggiate, e confuse, a lui ritornavano. Idyl. 16. Αἱ δὲ θυζόμεναι γυμναῖς ποσσὶν ὀνκάδ' ἵαται, Πολλὰ μὲν ὀδύσονται ὅτ' ἀλγέσθην ὀδὸν ἔκιδων, &c. ' Illa autem iratis plangentes pectora palmis, & pedibus redeunt nudis, & acerba dolentes, saepe mihi quod frustra ierint, convicia dicunt, saepe revertantur nuda, investesque puella, & misera vacuas iterum referuntur ad arcae, & genibus residunt gelidis, capita agra tenentes, &c. Altreranto tempo io, che anco a me intervenga & a questa mia opericiuola, che alle vostre mani, o Ricchi non mai contenti, invio. Ella discorre dei Scrittori di Libri, ch' e una Filosofia, che a voi, dubito, parra come quella degli Egittiani, rimisane in Geroglifici da muovere il riso, a chi ne guarda sol le figure, come che pur ella sia da far saggia la mente di chi

chi ne penetra il significato. Dubito, che non meno dispiacevole vi riesca a gli orecchi il nome di Libri di quello che vi suol essere alle porte la presenza dei Poveri, dei quali, temendo la conditione, aborrisce l'Incontro. O sia perche naturalmente l'uno contrario si ritira e fugge dall' altro; o perche vi paia vedervi innanzi uno specchio delle humane miserie, delle quali i delicati come voi, non che la speranza, ma ancora la Memoria è disgustosa? O perche, vedendoli sentenziare un certo rimprovero della natura, la quale havendo fatto il mondo ugualmente per tutti, se'l vede spartito fra pochi, e perche voi tutto possedete, a gli altri pochi piu di nulla rimane; o finalmente, perche dal veder quel, che sono alcuni vivendo, non vogliate ricordarvi quello, che voi fra poco morendo sarete.

Ma premieramente, non vi sia dispiacere quest' opera per cioche ella vi venga da uno, il quale per obbligo di sua necessità, non sa quel, che siano ricchezze; quando ancor qui dovesse haver luogo quell' avvertimento di Platone, che delle cose pratiche, male sta dar precetti, chi prima non ne hebbe maestra la speranza; ond' egli dice, che Diana vietò alle sterili il farsi levatrici delle partorienti (*Quoniam humana natura imbecillior est ad artes earum rerum quas nunquam experta est. In Theo.*) Impercioche io parlo della povertà cio, che bene sta ad uno, che la pratica per necessità & la sostenga per la Provvidenza di Dio.

Voi nondimeno, come a chi mira certe immagini increspate, lequali di una parte delle piegature un volto dall' altro, per avventura tutto dissimile rappresentano mettendo l'occhio in questa opera delle vostre ricchezze intendete appunto il contrario di quello, che io della Povertà vi ragionerò.

Che non è vero no cio, che disse Theognide (*in Vituperio Inopix.*) appresso quel puzzolente sofista Libanio, che la Povertà ha la lingua incatenata dalla fortuna,

no farsi sentire in publico, perche la vergogna le strozza le parole nella gola, o gliela smorza in sù le labbra.

Anzi, la cupidita è la mutola; & a lei, come già che a Demostene, fascia la gola (A. Gell. lib. 11. c. 1.) e finge fiocaggine, e rocchezza; peroche sa, che non vuole aprir la bocca, per dir parola in vituperio della Povertà, che tutta la natura, messa sottosopra dai Ricchi, non le dia, ad ogni sillaba, una mentita.

Oltre a cio non vi facciate a credere, O Ricchi, che a i vostri desideri, i quali a vele piene vi portano a grandi acquisti, voglia gridare, Gala, & Ammaina, ne mettervi, come incontro il Colombo ne' mari d'Occidente ove navigava allo scoprimento d'America, tante testugini intorno, cio è a dire, argomenti e pruove, per ritrarvi da quel ben, che cercate, che non potiate dare un passo più oltre, come foste nel mar gelato di Sententrione (Agath. apud Phocium—Cap. 250.)

Quegli, che anticamente cavavan le miniere d'oro in Etiopia, si legavano una candela, alla fronte, e con cio metallo utile, dalla terra inutile distinguevano. Ed io farvi lume al cervello; accioche non prendiate terra per Oro; vi facciate miseri, onde credevate farvi Beati. Voi vi struggete per arricchire, & arricchir volete per viver contenti. La vostra cupidita è una febre, così definì quel bravo medico delle anime S. Ambrogio; e ben vi cade sopra acconsiamente, l'Aforismo d'Ippocrate (si quis cum febricitanti dederit, ut sano robur sic febricitanti morbus, §. 6. Aphor. 67.) Quanto più ingoiare, tanto peggio starete.

Hor io qui vi darò una miglore farmacopea, onde agiate sicuro rimedio di sanita. Che pazzia degli uomini e cotesta, dice Plinio, peregrinar sino in Arabia, navigar sino alle Indie per di cola portar medicine inali d'Europa, e ad una picciola piaga, far venire rimedio fin dal Mor rosso (cum remedia vera quotidie quosque carent.)

Sentite,

Sentite, o Ricchi, non i diamanti del Mogor, non le perle del mar Eritreo, non gli aromati delle Molocche, non l'oro dell'India, non l'argento del ricco Però, sono medicine, che vagliano contra il morbo della cupidità.

Quel solo, di che un Povero campa, un Ricco puo risanare; un Ricco puo viver felice, onde pazzamente imagina, che un povero ad ogni momento muoia scontento. Voi qui v'adagiate di tutti i beni del mondo, e con molta haverna sempre più ne cercate, come se non un brieve palmo di pochi giorni, ma un lungo filo di secoli haveste a misurare il tempo dell'infelice viver che farete; vi fate schiavi delle vostre ricchezze, e perche stiano sempre con voi, pretendete a patto che v'incatenino d'oro. Et io per trarvi di questa miserabil follia, v'intonero a gli orecchi quel saggio avviso del nostro Poeta: Passan vostri trionfi e vostre Pompe, Passan le Signorie, passan i regni, onni cosa mortal tempo interrompe.

Voi quando havete uno colpo di nemica fortuna, gridate a voi medesimi, come già gli sciocchi amici a Demonate Filosofo, allora che un' insolente gli ruppe la testa, Demonate al Giudice; va al Giudice, e te ne querela. Pazzo disse egli loro, e di capo men sano del mio. Ecco bravo Consigliere, che siete, mentre un ferito in testa, che dove re ste condurre al Cirufico, inviate al Giudice. E voi O Ricchi non mai contenti, litigate con la natura, e accusate, hora il mare d'Infedeltà, perche vi Sommersi le Mercantie; hora, il cielo d'avaritia, perche piogge non vi da a i seminati; hora i venti di crudeltà, perche ve gli splantano, o seccano in herba; hor la terra di tradimento, perche non vi risponde raccolta pari alle speranze: Questo e havere il capo in pezzi, e ricorrere al Giudice. Io dunque vi dono qui un Cirufico, il qual non solamente vi sanerà di presente, ma di più, in avvenire vi renderà sicuri da ogni colpo di perdita, e farà con ridurvi a non voler troppo di quello, che si può perdere. Anzi v'insegnerò a perdere con guadagno.

così a vostro gran pro, riuscirà quello, che in apparenza
sembra venirvi per danno.

Hor quanto al modo, che io in favellarvi terro. Dione
Crisostomo (Orat. 12.) fatta una lunga e bella descrittio-
ne del pavone, conchiude con un' atto, non so se di
maraviglia, o anzi di sdegno, sopra la scioccagine de
gli altri uccelli, dei quali ni un si vede mai uenire a
ragheggiar per diletta il pavone, dove pur tutti si paz-
zamente corrono alla Civetta. Poco che altre tanto non
possa dirsi anco de i Libri; che non volano, se non di
modo, e molto pochi i Lettori interno a quei, che per la
bontà, e sodezza dell' argomento, sono meritevoli degli
occhi di tutto il mondo: Cercano piu volentieri chi li
attenga con gusto, che chi li migliori con utile. Anzi
oramai puzzano loro le cose, ancor che da se molto
piavi, se con peregrini odori non si corrompono; cio che
tantalcida condanno negli effeminati Re della Persia, che
tridevan le rose in odorosi unguenti, dicendo, così farsi
una casta Vergine, un adultera meretrica. E di qui
nata negli accorci componitori della maniera di scri-
vere, detta già da Platone, somma scienza, ed e Phi-
sophari ut hoc agere non videaris, & ludendo,
s serias conficere (Plat. lib. 1. Sympos.)

Cio, che pure e non con giudicio imitare la provvidenza
della natura, la quale, a fin di rendere amabili le me-
tine per altro si disgustose, con accorgimento da saggio,
nasconde anco ne i fiori, e quelli in mille guise dipinse
colorati; quasi travestendo la sanita da diletto, mentre
come disse colui (Pinxit Remedia in floribus, Plin. l.
2. c 6.) Et a dire il uero, ne la diuina Filosofia,
del genio di quel superbo Ionico, il quale hauendo
consecrare la sua statua in un teatro, non la uolle
statua di Policleto (Ælian. l. 14. c. 10.) huomo da
i tanti erano i miracoli, quante le opere, che lavorava;
mette costui, che anzi l'artefice nell' eccellenza del
lavorio, che non egli nella imitatione della sua immagine

S'havesse ad honorare. Ma dove l'arte non serve che a far comparire la natura piu d'essa, ella passa come in natura, e questo e il piu perfetto dell' arte. Smigliantemente ancor qui; dove la verita da se sola & ignuda, come fosse Mendica, sarebbe da i Ricchi Avari cacciata (quasi a prendere dell' oro venisse, e non dar del suo) vestita per decoro di alcuno schietto ornamento come matrona, piu agevolmente trovera chi la ricetti, e la senta. Per tal fine andro io tal volta fra mescolando il bello col buono, & ingegnerommi di fare come nella famosa cena, che al suo Antonio Cleopatra appresto (Plutarch. in Anton.) nella quale piu che la Copia, e la squisitezza delle Vivande ammirabili, riusci la ben intesa disposizion de i lumi, accioche la vaghezza tiri a goderne, cui l'utile non allietta.

Questa mia opericciuola indorera la lancetta & ungeralla; perche, se anche voi, o Ricchi, con Antifasidite, che Pecunia sunt sanguis & vita mortalibus; quisquis eis destituitur, ille inter vivos mortuus stabulat. Ella se non con diletto, almeno senza terrore, vi stragga il sangue, e con esso sfoghi alcun poco l'eccessivo calore della Cupidita, che il vostro cuore smoderatamente divampa. Conduravvi col Micillo di Luciano, anzi piu sotto col Lazzaro di S. Lucca, a quel nero buio delle tenebre di sotterra, dove il Ricco dal Povero, il re dallo schiavo non si discerne; insegneravvi a fabricare, come il fratello del Colombo nei monti Cibauì la fortezza dell' oro, in cui possiate mettere la vostra fortuna e sue ricchezze in difesa. Scopriravvi l'Infelicità della mondana felicità; e faravvi, e ridere e piangere alla vista di quella strana pazzia, di chi forse come voi, facendosi schiavo delle sue Cupidita, non sente il peso delle Catene, perche legano il cuore, e non il pie, ne se ne stima avvilito, perch' elle non sono di ferro rugginoso, ma d'oro splendente. Calamitatis Magnificentia deceptus, come parla Sinesio (De Regno.) Mostreravvi

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con il Martire san Zenone (Serm. 1. de Avar.) che, Vos estis aurum vivum Dei, Christi vos argentum, vos spiritus sancti divitiæ. E quanto al vivere di qua giù, che voi sete per investitura, che ne haveste da Dio, non men che Monarchi di tutto il mondo. Indi col Vescovo Sant' Ambrogio, vi chiederò; nunquid Angeli divisa cæli spatia habent, ut tu terram positis distinguis terminis? Faravvi vedere con Agostino (Homil. 29. ex 30.) il bruto sconcio di quella commune pazzia de i Ricchi, i quali inter bona sua non volunt esse mala, nisi seipsos.

E poi finalmente, se non m'udirete, vi leggerò su l'Evangelio, Luc. 12. 20. quel terribile testo. ἀπὸ οὗ αὐτῶ οὐ θεὸς. Ἀπ' οὐρανὸν, ταύτη τῇ βουλῇ τὴν ψυχὴν αὐτῶν ἀπαίτῳ ἀπὸ σῶ. ἃ δὲ ἠτοίμασας, τίμι ἵσαι; Indi col medesimo Agostino (Serm. 28. Diversi.) soggiungerò, 'O fratres mei, cum quantis stultis hic loquitur (Christus) quando Evangelium recitatur? Quando lectum est, qui audiunt & non faciunt, stulti non sunt?

Thirsites ne sit an Nireus, mors improba curat scilicet. Ingredior Phrygiis distincta columnis Atria; subiiciturque oculis e marmore quicquid magnificum, Cois quicquid subtile tabellis, ære nitens quicquid Cyprio speciosa Vetustas exhibet. Hic Drusos inter vestigia circumlenta fero; Galbas uideo, Panisque timendos Seipiadas, Solymisque Titos. Contemplor in auro Xerxem indignantem, pulchrosque horrore superbo Cyrorum vultus. Cypridas quoque, Tindaridasque cerno, quibusque fuit mores poluisse, probari Censoris speculi ad normam, & vixisse, videri. Gressum hinc ad Fati sedes, & mortis ad aulam ferre libet. Sunt & Fato sua, sunt sua Morti Signorum Monumenta. Pares in limine larvas intueor; trunca nares, & lucis abacta apparent turpes latebra; par frontis inusta, ingenuæque ruina. Ligonibus undique, sceptreis undique strata domus; crudum qua dextra ligonem gesserit, Augusti qua dextera ponderis

* *aurum vendicet, incertum. Trabeas cum cannabe cerno, cum lauris bederas, sociam peronis alutam. Quo trabea staterint humero, quo vertice lauri, quo saltarit aluta Parim pede, Thyrsida pero, incertum; qua Parthasia, qua calva Lacana, splendida qua torquem nitidum, qua sordida restim induerint colla, incertum; & ne longius errem, haud equidem, quo Tileros Stravosque Richardis distinguam, satis usquam habeo. Documenta docetur Dives, quam viam ineat, qua denique Reges & dubiis certi fiant, viz.*

In rerum spes magnificas cum prodiga laxat arca sinum sumptusque fluens exuberat, astu saepe relabente infelix succedit egestas. At largitor habet lucroque apponit, videnti, quod dedit; haud modico refluit cum fenore pauper. Christus egens, nudus, squalens in carcere numen, quem pia dextra refecit (inops in paupere numen, in se dives) opes olim, senusque reponit.

Ma se per avventura accadera, che io, mentre tesori di sì belle Verità vi discuopro, per farvene veramente Ricchi, commetta alcun errore, non siate voi, come gli Ateniesi, a i quali mentre un cortesissimo huomo, in tempo di estrema lor necessita, offeriva gran copia di denari, per cioche favellando, commise un Barbarismo come se una parola mal coniatà, avesse guasta, e falsificata tutta la sua moneta, lui e l'offerta sua, con un peggior sollecismo di scortesia, bruttamente scacciarono.

But if after all these Torches of the Light of Nature and Links of Reason, with the Flambeau of Conscience and Gospel, the Insatiable Rich and Wealthy Worldlings should still be bury'd alive in their Incurable Lethargy of Tenaciousness and Avarice or Plentyfulness (τῆς πλεονεξίας, ἥτις ἐστὶν ἀνωλοκαλία, Coloss. 3. 5.) so as to be Inexorable to the Cries of the Unfortunate Poor, inflexible to the Groans and Sighs of well Educated Poverty, and unrelenting to the Eloquent Miseries and Ec-

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choing wants of the *Infelices Literati* or Indigent,
tho' Industrious, Authors and poor Scholars, and
consequently become Drum- and Trumpet-Proof
to the sacred Forejudgers, *Mat.* 25. 41, 42, 43,
45. *Luke* 14. 13, 21, 23, 27, 33. and 16. 19, 20.
Rom. 12. 13, 16. and 1 *Tim.* 3. 2, 16. *Tit.* 1. 8, 16.
and 1 *Pet.* 4. 6, 8, 9. *Hebr.* 13. 2, 3, 5, 16. *Jam.* 1. 27.
and 2. 2, 5, 6, 8, 13, 15, 16. Then all that can be
said to such *Adder-Deaf, Impitoyable, and Inhospita-*
ble Gentlemen, is, " -----Quæ Janua solem ante
" recepit. utrumque, Suburranoque vel ipsum
" admisit Puteal cum fornice, janua clausa est;
" ferreus haud exorando stat robore cardo. Concla-
" mata jacet spes; ilicet. Riget Cervix, frigent ad
" munera palmæ, succusso poples nervo labat, ossea
" crates, Exanimés animi, vietum & sine pectore
" Corpus. Ære puer necdum lotus, quem mortua
" terrent, &c. In short, such are little better than Dead
Corps or Moving Carcasses. " O curvum terræ quid
" agis pecus? Indus arenam obtulit. Astra valete.
" hoc mens in pulvere sudat, &c. Of such Uncharita-
ble and Unmerciful *Riches & Grans*, 'tis observ'd by
an Ingenious *French Writer*, " Tout sert a aveugler
" les aveugles ou les *Riches*, les Sermones, les bons
" exemples, & meme les Miracles; comme tout sert
" aux Charitables, & aux élus, jusqu' aux pechez des
" autres, & meme leurs propres pechez----En cet
" etat tout se tait, plus d' objet qui les ebranle, plus
" d' accident Capable de les epouvanter, la Consci-
" ence les laisse dans un mortel assoupissement, c'est
" a dire, Dieu en retire ses graces, &c.---Ces per-
" sonnes croient qu' il n'y a personne au monde
" qui fait plus sage qu' eux---ils se plaignent qu'
" il faut croire sans raisonner, ou donner d'
" aumones sans interet.----However, if those ill-
natur'd Scornful *Rich and Great Ones*, have not also

lost all their Attention and Auscultation-Faculties as well as their Charitable Dispositions, let them listen a little to that learned Courtier, *John Barclay* (Gentleman of the Bed-Chamber to King *James* the first) who bids full Defiance to the tenacious Scornfulness of such Savage, Uncharitable, and Supercilious Gentlemen, whom he advises to stand upon their Guard from the Defensive and Offensive Arms of exasperated learned-Poverty. In his *Icon Animorum*, cap. 16. “ Eludant, ut volent, Majestatem
 “ Literarum, per contemptum atque jocos, quidam barbaris aut incultis ingeniis horrentes, &
 “ hunc demum virilem animum & nobilitate dignum existment, qui *musas* omnes ut viles ineptasque refugerint; certe nihilominus subiectu Literarum per omnia pæne regnantium, haud raro res eorum sunt & in judiciis (quæ utique ex Præscripto Literarum regi debent) tremere solent, suæ audaciæ & stirpis oblitæ. Sed & alia præterea, majorque vis Eruditionem toti generi Mortalium præfecit, Religionum scilicet & Sacrorum procuratio, quæ excultis inter studia Literarum ingeniis creditur, plerisque hominum animis vere imperat; cæteros necessaria dissimulatione Impietatem tegentes, non minus in obsequium sui tenet. Nec tam ulla demissa seu paupertatis seu ignobilitatis fortuna est, quæ arcere hominem a celebritate famæ possit, qui supra probitatis aut nequitie vulgus semet Literarum vel Religionis specie atque argumento extulerit. Et ne usu aut effectum hanc Literarum potentiam carere existimes, quam facile inermium hominum, atque inter solos valentium Libros, nomina percensebis qui hoc seculo, sub angustis compositi testis & de Literis aut Religione certantes, hos ipsos scilicet superbos Musarum Contemptores, inter
 “ se

se commiserunt; Principibus, populisque velut
signum ferentes ad exitiabilis belli cladem, quæ
necdum consumptis acerbitalis seminibus (ut
videtur) nostris malis in totum contenta est.

Another Scholar of some streightness of For-
tune is smart enough upon those Purse-proud Nig-
gards,---“Viscera mali Computrescentis subsedit
ad intima tabes; innumeræ subeunt pestes & to-
tius instat Naturæ Phthisis; *Avaritia* fervida ve-
nas depascens febris & toto Phlegetonte vapo-
rans--sitivit, & amnem hausit Hydasæum & toto
se proluit Hermo; necdum exempta sitis; sitis
igneæ gliscit ab undis, seque explens irritat in-
exaturabilis Hydrops---Tmolus & ipse gutturis
æternum fidit per cola Phanæus, nec satiant ta-
men---putris sepelivit Omasi in Barathro fæten-
tem animam, &c.

But on the contrary, the foremention'd *French*
ingenious Scholar, compares the Charitable *Rich*,
and the Generous *Wealthy*, to Angels of Light,
Ministers of God, and Heavenly Comforters, say-
ing, “Les plus sages parmi les *Riches* ne s'en tien-
nent pas a ce qu'ils voient faire a la plupart, ils
se rendent Anges Tutelaires par le bon usage qu'
ils font de leurs biens. On peut leur dire avec
verite, Ames religieuses, esperez en la miseri-
corde de votre Dieu, qui voit combien vous
usez Chretienement du plus dangereux piege
que le demon ait pour perdre les Chretiens.
Vous etes Libres entre les morts, vous possédez
des biens terrestres, sans rien tenir de la terre,
vous n'habitez pas dans les sepulchres des morts,
mais vous touchez les morts, sans en etre souillez,
parce que vous etes deja comme mort au monde
& vivant dans le Ciel et votre vie est cachee
en l'Evangile de Jesus Christ. Gregoire de Na-
zianze

“ zianze contre Julien, a ose avancer ce fait,
 “ & le soutenir a tous les Gentils: Quant a l’
 “ argent & aux Richesses dit il, qui d’entre nous
 “ en possede avec abondance? Que s’il s’en est
 “ trouve quelques uns, ils ne les ont possedees que
 “ pour temoigner le mepris, qu’ils en faisoient,
 “ en les abandonnant, & les distribuant aux pauvres,
 “ estimant que leur plus grand Richesse estoit de
 “ soulager les miserables & d’assister ceux qui en
 “ avoient besoin, &c.

Whether our Magnificent Nobility, or our Be-
 neficent Clergy, or our Munificent Lawyery, or
 our Wealthy Gentry, or our Insatiable Rich Men,
 will make any thing of that *Tuscan* Lecture and
 the present Library, or I (which is most material
 ἡ πρὸς τὸ πρᾶγμα) of their Christian Generosity,
 is uncertain; nevertheless Christian Hope will or
 ought to be my not uncertain Support. *Spes mens am-
 parat? Hac nullus secluditur hospes. Una fovebat spes
 languentem animum & Musas pascebat egenas: Spes
 agro Pantacea, inopi fors ampla peculi, Captivo sua
 libertas, Victoria victo: Sola sciens assentandi finem
 crimine (solum hanc prater quis enim misero assente-
 tur?) Honesti progenies, presentis inops, opulenta fu-
 turi, &c.*

But if Disappointments happen, then, *Involvens
 me toga mea*, I must betake my self, with an entire
 Resignation, to the Will of God, to a contented
 Poverty; whereof (besides the excellent Tract of
The Art of Contentment, by the Author of the *Whole
 Duty of Man*.) there was a seasonable Treatise,
 printed at Paris in 1688. 12°. where the Au-
 thor observes, as there is nothing more common
 than to see Poor People, so there’s nothing more
 rare and extraordinary than to see a Poor Person
 contented. The World is full of People that

wants

wants all things necessary for Life, groaning under the burden of their Misery; but there be very few indeed who Live happily without the assistance of the Wordly Wealth, or who can bear the loss of those Earthly Comforts without Regret. For to bring a Soul into that Frame, all the Efforts of Human Wisdom, are to as little purpose as the attempts of the fabulous Gyants, who are said to have heap'd up Mountains one on top of the other, to Scale Heaven withal. Those two different sorts of Poor are Painted in that Book, and both are made to read Pathetick Lessons to the Rich, upon the Vanity of the World. The Author forgot nothing that could render their Pictures and Descriptions Exact and Taking, and has often interspers'd the most Piercing Rays and Lively Colours, that he could find out not only amongst the Ancient Christian Writers, but also employ'd therein some of the most Native stroaks of the best Wits of *Paganism*. But no Book or Prose or Poetick Thought can go beyond our late Mr. *Norris's* Contemplative Raptures and Lyrick Stanzas of Meditations upon that Christian *Art* of Contentment. —

“ The Golden Mean (sings that Divine Hereditary Muse of *Bemerton*) as she's too nice to dwell,
 “ among the Ruins of a Filthy *Cell*, so is her modesty withal as great, to baulk the envy of a Princely Seat. — All my ambition's to this point confin'd, others inlarge there Fortunes, I my Mind. How Calm, how Happy, how Serene am I! How satisfy'd with my own Company! To few things Foreign, my Content I owe, but in my self have almost all, which I dare Good or Pleasing call, or (what's as well) I fancy so. Thus I come near my great Creator's State, whose whole bliss in himself does Terminate.

“ Pleas'd

" Pleas'd with a various scene of thought I lie
 " whilst an obliging stream slides gently by—If
 " ought *below* deserves the name of Bliss, it must
 " (what're the great ones think) be this—'tis
 " strange so Cheap and yet so great a Good should
 " by so very few be understood; that bliss which
 " others seek with Toil and Sweat, for which they
 " prodigally wast their Treasures, and yet miss at
 " last, here I have at an easy Rate; so those that
 " costly Physick use in vain, sometimes by some
 " cheap Receipt their Health obtain. Thus ye
 " good Powers, thus let me ever be Serene, re-
 " tir'd, from Love and Business, Free; the rest
 " of your great World I here resign to the con-
 " tentions of the *Great*, I only ask that this re-
 " treat, this little Tenement be mine. Well, 'tis
 " a perpetual round, which here we silly Mortals
 " tread—still to be vex'd by Joys delay'd, or by
 " Fruition to be cloy'd, still to be wearied in a
 " Fruitless chase, yet still to run and lose the
 " Race; still our departed Pleasures to Lament,
 " which yet when present gave us no content—
 " were better States unseen, each Man would like
 " his own——i'd rather be secure than great—
 " Let me in some sweet shade serenely lye, happy
 " in Leisure and Obscurity, whilst others place
 " their Joys in Popularity and Noise. Let my
 " soft Minutes glide obscurely on, like Subterra-
 " neous Streams, unheard, unknown. Who to
 " the World is Popularly known, he dyes a stran-
 " ger to himself alone—Well, I have thought
 " on't, and I find this busy World is Nonsense all;
 " I here despair to please my mind, her sweetest
 " Honey is so mixt with Gall. Come then, I'll
 " try how 'tis to be alone, live to my self a while
 " and be my own——

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Let Plots and News Embroil the State, pray
what's that to my Books and me? What-
ever be the Kingdom's Fate, here I am sure
t'enjoy a Monarchy; Lord of my self accoun-
table to none, like the first Man in Paradise
alone. While the Ambitious vainly sue and
of the Partial Stars complain, I stand upon
the Shore and view the mighty Labours of
the distant Main.—The Thoughtless, Dull and
less Discerning Man, no Flaws in Earthly Joys
can find. He closes with what courts his Sight, all
Coyn will pass by his dim Light; tho' often baulk'd
he Hopes for Rest, Sleeps on and Dreams and
is in Error Blest; but he that has refin'd and
high-raisd Sense, can nothing tast but Excel-
lence: Nor can he Nature's Faults supply, by
Fancies Imag'ry: He sees that all Fuition's Vain,
can't tast the present, nor yet trust again. Our
Joys, like tricks, do all on Cheats depend, and
and when once known, are at an end——I've
learn'd the Art to like my own, and what I
can't attain to, not to prize---pleas'd with his
hidden worth, the Great and Wise can like his
God, all Forreign good despise---and I'm ne'er
the more concern'd at Wealth than for the
Gems that lye in the profound *Abyss*—I shall
not then Lament my unequal Fate; And why
should larger prospect now molest my State?
Where all in equal Stations move, what place
for Harmony can there be found—degrees of
essences conspire as well as various Notes, t'ac-
complish Heaven's Quire: Thus would I have't
below, nor will I care, so the result be Harmo-
ny, what part I bear—I by the freedom of my
Soul possess, nay more, enjoy the whole—my
Title runs more high, 'tis by the Charter of
“Philosophy

" Philosophy——and yet so generous and free,
 " that none will e're bethink it me——I all enjoy
 " yet nothing I ingross——This is my joy by
 " you not understood, like that of God, when he
 " said, all was Good. Nay (what you'd think less
 " likely to be true) I can enjoy what's yours much
 " more than you; your Meadows Beauty I survey,
 " which you prize only for it's Hay; there can I
 " sit beneath a Tree, and write an Ode or Elegy.
 " What to you care, does to me pleasure bring,
 " you own the Cage, I in it sit and sing.——
 " We *Truth* by a refracted Ray do view, like the
 " Sun at ebb of day; whom the gross Treacherous
 " Atmosphere, makes where it is not, to appear——
 " something like Oar does on the surface shine,
 " we taken with the precious shew, with pains
 " dig in the flattering Mine of disputable Oar,
 " but all alas in vain, *Truth* lies more low—I my
 " Paradise forego for want of Appetite to know——
 " 'tis so; the choicest good this World can give,
 " will never stand fruition's test, this all by ex-
 " perience find, yet few believe, and in the midst
 " of cheats, hope, they shall once be blest. Strange
 " Magick this! So Witches, so they find no com-
 " fort from their Airy-Meat, forget at next Cabal,
 " their slender Treat, and greedily again fall to
 " their Feast of Wind. But thou my Soul thy
 " strong Conviction shew, and never reach at Bliss
 " again; our best good here is Nature's bounds
 " to know, and those attempts to spare, which
 " else would be in vain. Here then contain thy
 " self, nor higher good in this enchanted place
 " pursue, and pity those short-sighted Souls that
 " do; this World is best enjoy'd, when 'tis best
 " understood——all is so False and Treacherous
 " here, that I must Love with Caution and En-

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joy with Fear-----all goods be wing'd.-----

The said late Mr. Norris's following *Strictures of Heavenly Contemplations*, be not less admirable, than those before upon *Worldly Vanity*.

“Just as our part is learn'd we quit the Stage——Death, that amazing Curiosity!——

When thou shalt leave this Tenement of Clay, and unto an unknown somewhere Wing away, when time shall be Eternity, and thou shalt be, thou knowest not what, and live thou knowest not where nor how. Amazing State! Thou'rt all wrapt in Clouds, as if to thee our very knowledge had Antipathy——When Life's close knot by writ from Destiny, Disease shall cut or Age untie; when after some delays, some dying strife, the Soul stands shivering on the ridge of Life, with what a dreadful Curiosity does she Launch out into the Sea of vast Eternity---when I'm set loose from this dark House of Clay, then in an instant I shall all things know, then shall I learn to Accumulate Degrees, and be at once made Master of all Sciences——Diviner thoughts will then me Fire——God can't be less, nor can he more receive, but stands on fix'd Superlative. He's in himself compendiously blest. We acted by the wieghts of strong desire, to good without our selves aspire; we're always moving hence like lines from the Circumference, to some more inlodg'd Excellence. But God is one unmov'd self-center'd point of rest. What complicated wonders in thee shine! With pregnant Love full-fraught, the great *Three-One*, would now no longer be alone. Love, gentle Love unlock'd his Fruitful Breast, and 'woke th'Ideas which there Dormant lay; awak'd, their Beauties they display. He was pleas'd to see the comely Form

“ and

" and Harmony of his Eternal Imag'ry. He saw
 " 'twas good and fair, and th' Infant plat-form blest
 " Ye Seeds of *Being*, in whose fair Bosoms dwell
 " the *Forms* of all things possible. Arise and your
 " Prolifick Force display; let a fair Issue in your
 " Moulds be cast, to fill in part this empty waste
 " He spake; the empty space, immediately in tra-
 " vel was, and soon brought forth a formless Mass
 " First matter came undress'd, she made such haste
 " to obey——but soon a Plastick Spirit did Fer-
 " ment, the Liquid dusky Element——the Mass
 " dipt through with Brightness Shone, Nature
 " was pleas'd to see this Feature of Divinity——
 " In Nature's Book were no *Errata's* found, all
 " things are good, said God, they answer well,
 " th' Ideas which within me dwell——and read the
 " Counsels of the Great *Three - One*——How
 " needful it was to supply with human race the
 " ruins of the Sky——the unerring Clock of
 " fate has struck, 'twas heard below——for God
 " was in the sound——he spake and did you all
 " from nothing raise. As you did then, so now
 " obey his Will; his Will that fix'd you in a
 " constant State, and cut a track for Nature's
 " Wheel, here let it run, said he, and made in
 " fate, and where's that Power, which can this
 " Law Repeal?——But still in vain, if we fore-
 " stall our Doom and with Prophetick Fears our
 " selves afright, and Stab our selves with Grief,
 " lest Fate should miss the Blow; thou wouldst
 " but tast of the inlightning Fruit and Dye. Be
 " wise, and let it be thy care to manage well the
 " present Hour, call home thy ranging thoughts
 " and fix them here; but hold your vertue fast,
 " for that alone you may——but still tho' dark
 " below, 'twas clear above——where we become

all-thought and mind—so tho' the Sun be ne're
so fair and bright, and shine with free, unin-
terrupted Light, 'tis as the Clouds disposed are,
e're he can Paint his Image there.

The same *Norrisiani Aculei* of (and to) Seraphick
Raptures still go on admirably, with their Chri-
stian Experiences and gracious answers of Prayers,
---The Universe is Harmony; awake, and move
by Sympathy; my Heart's already tun'd—
the very Birds in short *Preludiums* Tune their
Throat-----ye Birds, who in a nobler Province
reign, send up your Praises higher than you
fly; for Angel's food is Praise-----Love, gage
well your Launce and bear a steady Hand, lest
it run in, too deep into my Heart; or, if you'r
fix'd in your design, deeply to wound my Heart,
wound it with Love Divine-----he that Flames
with Love Divine, does not in th' Heat Con-
sume but Shine; he enjoys the Fire that round
him lies, Serenely Lives, Serenely Dyes-----or
like the Bush that did not waste-----so An-
gels suffer not the Fire, altho' their Vehicles be
Flame---Thou Enchanteress of the Mind-----it
must be all Devotion, what before was Love.
Through Contemplation's Opticks I have seen,
the source of Good, the Light Achetypal, Beau-
ty in the Original, Proportion all and Har-
mony---To thee, Co-Essential Trinity, the only
Fair, my Soul Aspires, with Holy Breathings,
Languishing Desires; to thee, my inamour'd Pan-
ting Heart does move, by efforts of Exstactick
Love, how do thy Glorious Streams of Light,
refresh my Intellectual Sight, tho' broken and
strain'd through a Skreen of Envious Flesh, that
stands between—so the Soul that's shortly to
commence a Spirit free from Dregs of Sense, is

" thought to Rave, when she Discourses High and
 " Breath's the Lofty Strains of Immortality-----
 " O Love Divine, thou generous Ferment of the
 " Soul, thou Universal Cement and Byass of the
 " whole; thou Spring of Passion-----all Oracle
 " and Mystery-----What e're we see or hear Con-
 " tagion is, their Manners are polluted like the
 " air; from both, unwholsome vapours rise, and
 " blacken with Ungrateful Streams the Neigh-
 " bouring Skyes. Come my Beloved (*Cant. 7*
 " 11.) come and let's away, be thou my Angel
 " good and kind, and I'll ne're look at *Sodom*
 " which we leave behind, all free and to our selves
 " confin'd. Here shall my Eyes be fixt on thee
 " till every Passion be an Extasie. Each hour to
 " thee shall be Canonical. The sweets of Nature
 " shall not stay my Soul, but only shew to thee
 " the way, thou Beauty's great Original. With
 " this thy Quire, Divine *Trine-Great-One*, I bring my
 " Eucharystick Offering: I cannot here sing more
 " exalted Laies, but what's Defective now, I will
 " supply, when I Enjoy the Deity---

" Relieve this Paroxysm of Delight, and let
 " be less Exquisite. Lay down my Soul, 'tis too
 " high set, I am not ripe for Heaven yet. Give
 " me a Region more Beneath, this Element's too
 " fine for me to Breath; the Dose of Bliss is much
 " too strong---so Frail's our Mortal State, we can
 " sustain Almighty Bliss no more than Pain. With
 " loose our weak precarious Breath, tortur'd
 " tickl'd unto Death; as Sprights and Angels all
 " fright, with too much Horror or with too much
 " Light---shall I change solid and unenvy'd Joy
 " of a Serene, tho' humble State, for Splendour
 " Trouble, Pomp and Senseless Noise? This I
 " spise as well as hate. Poor gain of that Co-

" ditto

dition, which will be envy'd by others and as much dislik'd by me---The object in the enjoyment vain will prove, and thou on *nothing* fall with all thy force; so th'eager Hawk makes sure of's Prize, strikes with full might, but overshoots himself and dyes---Distance display'd the object fair, with cheating Features mask'd and a deceitful Air. But when I came to seize th'inviting Prey, like a fly Ghost it vanishes away. So to th'unthinking Boy the distant Sky seems on some Mountains surface to rely; he with ambitious hast Climbs the Ascent, *curious* to touch the Firmament; but when with an unwearied pace, arriv'd he is at the long wish'd-for place, with Sighs the sad Defeat he does Deplore, his Heaven is distant as before. And yet 'twas long e're I could throughly see this Grand Impostor's frequent Treachery. Tho' often fool'd, yet I should still Dream on of Pleasure in Reversion; tho' still thou didst my hopes deceive, thy fair pretensions I would still believe. Such was my Charity that tho' I knew and found thee false, yet I would think thee true. But now thou shalt no more with shews deceive, I will no more essay, no more believe. The unwary Jugler has so often shewn his Fallacies, that now they are known. Shall I trust on? The cheat is plain, I will not be impos'd upon again; i'll view the dazzling Comet (of Worldly Pleasures, Disappointments and Grandeur) from a far, but never try to catch the falling Star. Who then's the Wise? Not he, who does the Science know, our only certainty below, that can from Problems Dark and Nice, deduce Truths worthy of a Sacrifice; nor he that can *confess* the Stars, and see what's writ in the Black Book of De-

" stiny. Who then is by the Wise-Man meant?

" He that can want all this and be Content.

So sung the Inquilin-Muse of *Bemerton*, Mr. *Norris*, as he that painted for Eternity-----thou didst the Arts whole *Zodiack*, run and fathom'dst all that here is known. Strange restless Curiosity! *Adam* himself came short of thee, he tasted of the Fruit, thou bear'st away the Tree, &c. But to go on with his Seraphick Tryals and Gospel-Experiences---

" Hail Light's Divinest Galaxy, thou native
 " spring of Day, for us wrought into an organized
 " Ray-----who out-shin'd the Originary Fields
 " of Light, and Beams of Native Day-----deck'd
 " round with Rays and Darting Streams of Light---
 " Drawn by the bent of the Etherial Tide, with
 " piercing Rays the Eternal Day does break. The
 " Beauties of the Face Divine, strike strongly on
 " my feeble Sight-----'tis one Immense and ever
 " flowing Light---No steams of Earth can here
 " retard thy Sight---He has the Chaos of dispersed
 " thought, by Reason's Light to Form and Me-
 " thod brought, to see through Niceties as Dark
 " as Night---and to unriddle the Mysterious Text
 " of Nature-----or to Decypher her clean Writ-
 " and Fair, but most confounding puzzling Cha-
 " racter---through all her Windings to Trace that
 " Slippery Wanderer and Unveil her Face, her in-
 " most Mechanism view, Anatomize each part and
 " see her through and through---Light, thou gene-
 " rous Ferment of the Soul, thou Universal Cement
 " of the whole; thou Spring of Passion---all Oracle
 " and Mystery---yet who can the Secrets (O Dark-
 " ness, or rather Humility) of thy Essence tell?
 " They, like the Light of God, are Inaccessible
 " The bless'd above do thy sweet Umbrage Prize
 " when cloy'd with Light they veil their Eyes, the
 " Vision

Vision of the Deity is made more Sweet and Beati-
 fick, by thy shade, &c. from the dark Caves were
 Inspirations given; and from thick Groves went
 Vows to Heaven — so once the Travelling
 Patriarch doubly blest with Dreams Divine from
 Heaven sent, and his own Heaven of Content,
 on's Rocky Pillow took his rest; Angels stood
 by and said, were we our Bliss to change, it
 should be for a State like his.---Another Pan to
 Patronize the Fields, being nurtur'd in the Pa-
 storal way, &c.

The same Divine Mr. Norris's *Thyrsi Philotesii* of
 Divine Love upon the Passion of our Saviour, are
 excellling Minutes for Christian Experiences and
 Tryals, with an Interest in Christ and return of
 Prayer. " — The Map of Woe — — Nu-
 merous Host of Miseries — — — The whole Ar-
 tillary of God at once discharg'd with such
 mighty odds. — — — In vain did Nature draw
 her dusky Skreen --- To which a Star pay'd Tri-
 butary Light --- To stem the Tides of Grief and
 qualify her Fear ---- Tides of Sorrow rise more
 high --- Grief spreads her Empire still more wide ---
 Another Spring of Tears begins to flow --- See
 with what Pomp Sorrow does now appear, how
 proud she is of being seated here! She never
 wore so Rich a Dye before --- Thrice he sent for
 his Release, Pathetick Embassies of Peace; at
 length his Courage overcame his Doubt, resolv'd
 he was, and so the Bloody Flag hung out —
 He took the fury of his Love for his sole support,
 and with his single Arm the Conquest won —
 With Cords they bind him — But ah! How
 weak, what *nothings* would they appear, were he
 not held with stronger Bonds of Love — The
 great Ecclipse is still behind, the Lustre of the
 Face Divine does on the mighty Sufferer no

" longer Shine; God hides his Glories from his
 " Sight with a thick Skreen made of Hell's grossest
 " Night. Close wrought it was and solid, all
 " Compacted and Substantial, Impenetrable to
 " the Beatyfick Light. Without complaints he
 " bore, the Tortures he endur'd before. But
 " now no longer able to contain under the great
 " Hyperbole of Pain. He Mourns and with a
 " strong Pathetick Cry, Laments the Desertion of
 " the Deity—But still tho' Dark below, 'twas Clear
 " above—His tortur'd Body weeps all o're, and
 " out of every pore buds forth a precious Gem of
 " purpl'dGore — His setting Glories Dye — He
 " who before so many Miracles had done, the
 " Lives of others to restore, does with a greater
 " loose his own, &c.

" Long have I view'd, long have I thought, and
 " held with trembling hand this bitter draught
 " 'Twas now just to my Lips apply'd, Nature
 " shrank in and all my Courage dy'd. But now
 " resolv'd and firm I'll be, since, Lord, 'tis mine
 " gl'd and reach'd out by thee; I'll trust my great
 " Physician's skyl—this only grant, that I may be
 " guided by thy Gospel, Lord, and thee, &c.

I hope, those minuted Laves of Seraphick Contem-
 plations and Lofty Memorandums of gentile Ethick
 will engage the studious Youth of both Sexes, to
 be favourable to this undertaking, which bespeaks
 Anthological Students and the Bookish Ladies as
 well as other Readers, to be such as whose under-
 standings are not cramp'd by the cleaving Pre-
 judices of Scholastick or Party-Education, who
 have Patience enough to pursue a Christian Train
 of Thoughts, Acuteness enough to discern the
 Order and Dependance, and (which is worth all)
 Indifferency to use and allow Liberty of Thinking
 and Criticizing, and not to startle and be affrighted

ed at a new Notion, Expression or Criticism
 or Censure, especially where others have trod
 before, with various Sarcasms and Satyrisms.
 However, all Readers should be Masters of so
 much Temper and Candour, as to be ready to
 say with that Famous Philosopher, *Socrates*, when
 he had read another noted Philosopher, the Censo-
 rious weeping *Heracletus's* Obscure and Critical
 Book, ἃ μὲν συνῆκα, γενναῖα, οἷμαι δὲ, καὶ ἃ μὴ συνῆκα,
apud Laertium in Socrate, that is, what I under-
 stood, was genuine and good; I think also that
 the things I did not understand, were so too. The
 great Critick of the Penultimate Century, *Justus*
Lipsius complains of a very odd sort of Readers,
 or rather Diviners, as well as *Bibliopolists*; *Qui vates*
etiam agunt, non Lectores: Nec sumunt a nobis sensum,
sed adferunt, & mentem aliquam adfingunt ex sua
mente. O angues, O vipera! Fugio vos, fugio, & ta-
men vix effugio. Nam quid hic remedii, nisi forte a
Fortis; qua ab imo pectore concipio. Abite a me Ophi-
genes, abite Psylli, nati Venena tantum exsugere Li-
rorum. Periculofum, ita me Deus amet, genus; sed
nimis per hac Dissidia Civilia Crebrum. — Vos
contra adeste, mites & Candidi, qui parati non impellere
lapsantem, sed benigna potius aliqua interpretatione le-
vare. Nam ego me labi & errare, non posse solum
sateor sed debere. Nonne homo sum? Nonne pauper
sum? Nonne contemptus sum? Nonne repulsus sum?
Nonne provocatus sum? Ut nihil mirum in tam diutina
ista Inopia & miseria, memoria etiam & Judicium
langueant alibi & vacillent; nec mirandum si etiam
vermis, protritrus aculeum alicubi exerat, praesertim si
no sine, ut authorem sui vulneris quantumvis sibi aver-
sum, a virulentiore imminentis Vipera morsu pravortat
leviore ista vermiculari strictura amice pramonitum.

For, the Clergy of England can't but be very
 sensible

sensible of the three Indefatigable as well as Implacable Enemies of the most inveterated Viperin or rather Draconick kind, who are ever not only spitting their Venom at, but also continually gnawing and corroding the very Bowels and Vitals of the Church of *England*, viz. the *Papists*, *Socinians* and *Arians*, led on a fresh to a new attack, by as many daring *Goliath's* (who are daily upraising the Camp of our Orthodox *Israel*) *Dr. C—ke*, *W. W.* and the *Popish Priest Edward Howarden*, alias *Bertweezel*, who agree in nothing more or less than in endeavouring to change and subvert the Doctrine and Government of the Church of *England*; in order thereunto, they agree together entirely, (1.) As to the Adoring or Worshipping of Creatures or a created Being, made or constituted to be our Lord God by the Free Will and Appointment of Almighty God (say the *Socinian* and *Arian* Idolators) or made and constituted our Lady and Goddess, as the *Popish* Idolators will have it; which Inferior and Subordinate sort of Adoration and Worship is call'd by them *Hyperdoulia*. (2.) They agree, as to their making Traditions equal or rather practically preferable to the Holy Scriptures, as *W. Whiston* is not ashamed to assert the *Jesuitico-Apostolical* Constitutions, 'to be the best part of the Scriptures, as to the New Covenant or most sacred Standard of Christianity, equal in their Authority to the four Gospels themselves, and Superior in Authority to the Epistles of the single Apostles, as he expresses it in the very height of his Blasphemous *Arianism*, in Historical Preface, p. 85. & *alibi passim*. (3.) They agree as to their Pretensions, that the first three Centuries of Christianity did neither fully know nor explain the *Homousian* Orthodoxy, but rather deliver'd *Arianism*, before the first Council of *Nice*, &c. As those re-

viving

living Hydra's and Triceptick or Trifaucian Cerberus's have been often and are still daily baff'd and defeated by the Church of England's *Thesaun* and *Herculean* Hero's and other Orthodox Protestant Champions, I shall only at present make them this one modest Challenge (to their innumerable *Thraasonick* ones, especially those made in Defyance of and to the Church of England, by *Campion* and *Whiston*) If they or any of them, or any body for them, do ever publish a Tollerable Satisfactory Answer (*quod nunquam facient*) to the small Latin Tract of our Dr. John Ellys, formerly Rector of *Dolgelthe* in *Merionithshire* in *North-Wales*) for the Defence of the 39 Articles of the Church of England (which does not much exceed two or three Sheets of Paper, and printed at London, 1660. and *Amstelodam*. 1696.) I promise to surrender at Discretion.

The same offer might be ventur'd, upon *Gulielmi Nicholfsii Presbyteri Defensio Ecclesie Anglicana. In qua vind'cantur omnia, quae ab Adversariis in Doctrina, cultu & disciplina ejus improbantur.* in 12^o. of 331 pages only, printed at London for G. Says near *Grays-Inn-Gate*, 1707. The same also dependance, without any great venture, may be rely'd and made upon the present learned Rector (Dr. *Hole*) of *Exeter College*'s just publish'd four Volumes upon our *English Liturgy*, or *Common-Prayer-Book*, &c. In like manner, I always look'd upon Dr. *Comber*'s *Companion to the Temple*, to be unanswerable, by any of the Idolatrous *Arians*, *Socinians* or *Papists* whatsoever; all who may likewise read their farther Irrefragable Condemnation in the unreplyable *AB. Tenison*'s Tract of Idolatry, as well as in his Successor, our present Primate's Translation of *Ignatius* and others of the purest Primitive Christianity.

Besides the foremention'd Idolatry of *Arians*,
Papists,

Papists, Socinians and Bibliopolists or Covetous Misers, we are all told in a late Pamphlet, said to be writ by a Female Author, of another sort of Idolators or Idolatresses; wherein there's a Parallel made between the *Israelitish Women* and some *British Females*, who are said to contribute, not so much their Rings and Bracelets, as their Sighs and Tears (the more essential part of Idolatry) to the setting up not only a Molted Calf upon their Altars, but also a *Pretender-Idol* upon our Church and State. As to such Unaccountable Idolatresses, besides what the Lady-Author has said in the foresaid *Piping-Hot* Pamphlet, for their Reduction to their Senses, I refer them to the *Salutary Remedies* prescrib'd before, for those that were *Hereditary* or *Per-descent* or otherwise occasionally troubl'd with Saint *Vitus's Dance*. But as for the more numerous and modish Idolatrous Ladies, that Idolize themselves and their *Beaux Appas*, and endeavour to propagate that self-conceited Active and Passive Idolatry far and near, throughout all the race of Mankind, by the surprizing means of some dazling Charms and glittering Coqueteries, such, I say, Philantomatick Idolaters of both Sexes, may find their Account as well as their Cure, in the above recited Extract of Mr. *Norris's Medico-Poetical Materials*, by taking every Morning at nine a Clock, and about an Hour before Dinner, and at the like *Horis Medicis* till Bed time, about three Ounces or a Wine-Glassful or a Tea-Cupful of the said *Lyrico-Medico-Norrisian Elixir*, that is, to read about ten Lines three or four times a day, &c. But as the *Arian* Idolatry is by far the more dangerous and pernicious, so 'tis the more difficult to find out or prescribe a present Remedy against it, especially since it was chiefly begun and carry'd on by that Capital

Enemy

Enemy of Mankind, even that roaring *Lion*, who is continually going about to see whom he can devour, that is by *Lucifer* himself, whose Archetypal Sin is thought (by *Cyprian De Fejunio Christi*, & *Chrysostom Homil. 10. De Penitentia*, *Ambrose De fuga seculi*, cap. 7. *Jerome lib. 2. contra Jovinianum*, and other Writers of Primitive Christianity) to have been his proud rivalling refusal of acknowledging the Supreme Divinity of Jesus Christ, as decretally pre-existing in the Hypostatick Union, and Slain from the Foundation of the World, *Revel. 13. 8.* and as such propos'd to be ador'd by the Angels. See *Luke 10. 18. Coloss. 2. 10. Hebr. 1. 6.* and the Interpretations of *Theophylactus*, *Euthymius* and *Bede*, *ibid.* and *Melchior Flavins de Regno Christi*, c. 6. *Quocirca* (says the learned *Cornelius a Lapide* in *Isaiam 14. 14.* p. 184. Edit. *Antwerp. 1625.*) *verisimilis est illa Doctorum sententia, Diabolo revelatam fuisse Christi hominis unionem Hypostaticam cum filio Dei, &c. Supponendum est* (says that acute Neoterick School-Man, *Gonet* in his *Contemplative Experiences in Theology*, tom. 2. Edit. *Colon. 1671.* p. 441.) *Angelis in via existentibus revelatum fuisse Mysterium Incarnationis, saltem quoad substantiam, ac impositum preceptum adorandi Christum, ut ipsorum Caput, &c.* However, as this Hypothesis is far less precarious and more probable than any of the *Arian* Blasphemous and Groundless Suppositions, so are *De Lapide* and *Gonet's* Theological Works (to be seen in *Sion-College Library*) far more learned and solid as to the Fundamentals of Christianity, than any *Arian* or *Socinian* Writer that ever yet appear'd in the World.

In the mean time I desire that triple League of those profess'd Enemies to the Fundamental Doctrine and Government of the Church of *England*, to apply

apply themselves to the diligent perusal of the late Tracts of that learned Christian Antiquary and Superintendent or Bishop of the Religious Order of Lutherans, Mr. Ittigius, and particularly his *Ecclesiastica Historia secundi a Christo nato seculi selecta Capita delineata studio D. Tho. Ittigii Superintendentis & Theol. Prof. in Ecclesia & Academia Patria Lipsensi*. Edit. Lips. 1711. &c. As also Mr. Becmet's *History of the Primitive usage of Forms of Prayers*, re-edition'd at Cambridge, 1707. and Dr. Nicholson's *Paraphrase on the English Liturgy*. And particularly that Confident Popish Missioner, Mr. Howarden, is desir'd to peruse J. N. J. *Memoria Theologorum Wirtembergensium Resuscitata* — by Mr. L. M. Fischlin, Minister of Stutgard, and printed at Ulm, in 8vo. 1710. three Volumes. And the late Edition of the Lives of the Saints of Sweedland and the Protestant North (first publish'd by J. Vostovius, intitul'd, *Vita Sanctorum qui per Scandinaviam* --- at Cologn 1623.) with the Erudite Notes of that learned Lutheran, Mr. Benzelius, Library keeper of the Royal University of Upsal, 1708. And the History of Norway, in two Volumes, in folio, by Mr. T. Torfæus, the King of Denmark's Historiographer, 1708. As also Davidis Czwittingeri *Specimen Historiæ Hungaricæ Litterata, Virorum Eruditione Clarorum, Natione Hungarorum, Dalmatarum, Croatarum, Slavorum atque Transilvanorum, Vitas, Scripta, Elogia, &c.* --- in 4to. Francof. 1711. After which perusal, surely the Confident Doway-Professor Mr. Howarden will not have the Brazen Effrontery to stand to what he has the Ignorance to assert in his *slight Skirmishes*, p. 121. 122. viz. that those Northern Protestant Parts were the most Ignorant and Corrupted Tracts of all Europe.

To Conclude, obliging Reader, 'tis not the fore-said Gratian's *Homme de la Cour*, or his *Habile Homme*

late me *au plus haut*, that I dread for a Reader, much less am I concern'd for the infamous Class of Mechanick Figurists, but 'tis the middle height (of half-read Gentlemen and half-witted Scholars, that can Write and Read, and is all *Vox & prateræa nihil*, as the *Lacon* said of *Lucinia*) is all I fear, for Storms and Thunders are engender'd there.

As to the Heteroclit *Dissenters*, they are neither in the first, last nor middle Class of Learning no more than Religion, but rather move in an Eccentric Hypocycle of the *Automedonteon* and *Phaetonæon* Carriere; so that neither I nor any other, almost ever so mean a Scholar, need be much concern'd what such ἀμύβοι and uneducated Hierophants and Mimical Cynicks, shall think of me or my Performance; which even by some of them, tho' ever so great strangers to such Essays and (*Suavium Musarum*) Productions, will, I hope, nevertheless be look'd upon as a Specimen of Ancient and Modern Literature, with proper Observations on the Works and Lives of the most celebrated *Virtuosi*, especially of these latter times, as 'tis notably express'd to that Conformity-purpose, by one of their most remarkable famous Drs. viz. *Enoch Halsteed*. As to the severer sort of the *High-Church Aristarchi*, I shall not be very Refragatory, provided they'll grant me that common *Motion a Course* (viz. *Sunt bona, sunt mala, sunt etiam Mediocria quedam.*) Which favour was never deny'd any Book, unless it was to T---l's *Rights of the Church* (by his Spiritual Lordship of N---ch, spoken to elsewhere) and deservedly refus'd to most *Necromantick*, *Sotadick* and *Arian* Libels, by the common consent of all Christians. And as to the *Zoili* among our Brethren, the *Low-Church*, I hope, they will not deny me (tho' ever so insignificant a poor Brother-Conformist) that small Character and

and Subscription or Recommendation in the Poet's
Brachylogy, *aliquisque malo fuit usus in illo*. Tho'
 can't aspire to, *Omne talit punctum qui miscuit utile*
dulci.

The *Utile*, is an Instructive Information of and
 for Mankind. The *Dulce*, is a sprightly or self-
 touching Variety of Objects or Subjects, with a
 Cheerful or Ambiguous Expression, and with an
 Amphibious or two-edg'd *ἑμφασις*, of a change-
 able Colour, agreeable to all the Points of the Com-
 pass of Thought or Interest, according to the *τὸ ἀν*
present. Thence flows improving or Scientifick Di-
 version and variable Easyness or Satisfaction, &c.
Caterum vocabulis (in quibus, videndum, non tam
quo quam ad quid sumantur) nonnullis minus notis vi-
parum usitatis, si quando occurrant, nemo erit, opinor,
tam ad stuporem sive Criticus sive spleniticus qui obelum
admoveat, adscititiis presertim joculari scopo. — *Haud*
sapit, aiunt, qui semper sapit; & veniunt, reor, avis
sape in medium, sape in modico sapientia ludit, &c.

As to any farther Apologies for any *Freedom* of
 any kind, I might have us'd with Authors or any
 other of my Fellow Mortals, I must refer the Char-
 itable Reader to the eighteen Preliminary Postulates
 whereunto may be added, *τὸν αὐτὸν δὲ τρόπον καὶ τῶν*
περὶ τῆς ἀληθείας ἀποφνηαμένων. *παρὰ μὲν γὰρ*
ἐνίων παρελήφαμεν τινὰς δόξας. *οἱ δὲ τῷ γένει δα*
τέτοις αἰτιοὶ γεγόνασιν; as 'tis well observ'd by the
 foresaid great *Stagyrit*, *ubi supr. lib. 2. Metaph. c. 1.*
 Which, I hope, will be a good Plea to any Charge
 of Plagiarism or Satyrism, which is too common
 and general, to become any one's particular Crime,
 especially when it becomes an Original Design as
 well as an Original Necessity of Communicative
 borrowing, in and from all Mankind, by virtue of
 the natural precept and instinct of mutual assisting
 and

and strengthening one another; which reciprocal
freedom with and from one another, was deify'd
and idoliz'd in *Laverna*, *Momus*, *Atlantaoque nepote*,
by all, *quibus neque lanx neque licia desunt*.

A D D E N D A.

In page 148. the fourth Line from the Bottom,
after the word *Iambicks*, read and place what fol-
lows. One of the foresaid School-Exercises was
thus brought (and bought for half a Crown) from
the angry Muses by one of the School-Boys, in the
Cold Season of Christmas.

*In Cistulam repletam Sulphuratis, Silice & Cha-
lybe, ad eliciendum ignem.*

Ignis sopitus pyxide fomitis

Jam carmen esto: Jam placet amulus

Pindi Caminus: Jam mihi sit

Affiduus focus, Alma Musa.

Ipsa Camena frigore pallida

Parnassi in umbra, nil cupiunt magis

Quam ad suscitandum quod calorem

Ignivomum tegit arca saxum.

Nam jam videtur nil pretiosius

Quam qua supellex fulgida fomite

Spirat calorem, quem relecta

Sulphureo vomit ore pyxis.

Munitus armis qua eliciunt focum,

Nullus laborem, stet licet ardua

Jam nix in altis his jugis, &

Flumina constiterint gelata.

Huc, huc Amici, ferte struem foco

Grandem capaci. Sic calor omnibus

Membris inerret: Sic repulsus

Et Boreas sua tela damnet.

Hinc

*Hinc turbo curret Grandinis & nivis
Præcepta ad oras hinc procul ultimas,
Adsint modo nunc sulphurata &
Ligna foco, & Geniale Vinum.*

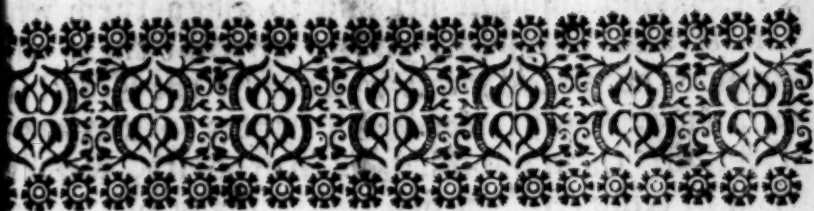
'Twas thus Burlesqu'd in *English* Meeter by the
same Hand, and for the same School-Exercise
" A Tinder-Box that Fire-Utensil, must now
" be drawn by my own Pencil. 'Tis the best
" of all the Themes, and the fitt'st for Musick
" Dreams. 'Tis the *Larus* of the Ancients, and
" the best of all their Pageants. Those Household
" Gods do Chimneys Arm from outward and the
" inward Storm. 'Tis true, 'tis something Odious
" and Black; so is Pepper, for all its Smack. 'Tis
" more full of useful things, than the gay Coffer
" of great Kings; for without Fire, the Lives of
" Kings be but meer Precarious things. In Tinder-
" Box, Fire lyes asleep, as the best Fish does in
" the deep. The Steel, the Flint and the Matches
" be of all Ages the good Crutches and Supporters
" of us all, that Cold and Hunger mayn't us be-
" fal; for without Tinder, all Mankind's Kitchin
" would be no more than us all bewitching, as well
" as Palour without Fire in, &c. *Habent & seri-*
ludi.

As great Political Tyrants as the designing *Jesuits*
be in their *Ulysaan* attempts to ingross School
Learning, their Example could never make that
kind of *Horace*-Verse be introduc'd much into
other Schools, no more than any great Reading of
Tully. Yet for all our Caution, we as well as other
Protestant Countries, were so far overseen or out-
witted, as to admit upon the School-Book-Estab-
lishment in our Publick and Private Schools, two
or three School-Books written by *Jesuits*, viz. *Græ-*
dus ad Parnassum, and two several Histories of the
Heathen Gods, &c.

'Tis true, *Strada's Prolusions* and *Casimir's Lyicks*, were printed at *Oxford*, but to no great use or imitation, tho' *Strada's Imitation of Claudian*, upon the *Nightingale*, is also printed amongst some of our School Anthologies of Epigrams. And *Parsons* against *Cooke*, is rank'd by some amongst our Law-Books, and esteem'd by some of our Civilians, and particularly by the Right Reverend Author of the *English Historical Library*, as if *Parsons* had got the better of the Lord Chief Justice *Coke*, as to the Argument of Spiritual Jurisdiction, &c. but the most dangerous (as some think) Introduction of Jesuitical Authors, was that of *Parsons's Christian Directory*, and that of *Darel's Gentleman Instructed*, usher'd in by two of the most celebrated Doctors and Deans that ever appear'd in Print for the Church of *England*, viz. Dr. *St—p* and Dr. *Hicks*. I have heard indeed a Non-Juring Minister and Master or Proprietor of a great Boarding School, make a great enquiry about a Jesuit-Poet, call'd, *Jacobus Wallius*, who paraphras'd *Horace* into other Latin Verse. Yet for all their boasting Monopoly and bragging Tyranny over Humanistical Schools, they can shew but a poor hand of their Whining Poets, after so many Years of their Domineering in Foreign Schools. For, as I take it, there are but nine Jesuits that ever writ any thing of Poetry to any great purpose, viz. *Balduinus*, *Casimirus*, *Strada*, *Causinus*, and the three *Flanderkins*, *Hermannus Hugo*, *Hoskius* and *Wallius*, with the two English Jesuit-Poets, *Joseph Symons* and *Maurice Newport*. And most of these seem to imitate a designing Cant and Effeminacy. But the often above mention'd Mr. *Norris* gives us a better account of that Pindarick and Horacian way of Poetry, Which is, says he, the highest and most magnificent kind of Writing in Verse,

Verse, and consequently fit only for great and noble Subjects, such as are boundless as its own Numbers; the Nature of which is to be loose and free, and not to keep one settled pace like a gentle Stream, but like a Torrent, &c.

Of all that Novennial Number, of those Circæan Jesuitical Muses, as Caussin is by far the worst Poet, so he is superlatively the best Orator; for his *Eloquentia sacra & humane paralela*, Paris 1619. 4to. is a finish'd piece of its kind; wherein all the Precepts of Rhetorick and Oratory, are exemplify'd out of the words and Sentences of the Holy Scriptures and the most Eloquent of the Fathers, as well as out of *Aristotle* and *Tully*, with the choicest of the Hea-then Writers. But the *Jesuits* make little or no use of it, because it has too much of the Scripture-Energical Texts, which would be apt to Enlighten their Scholars with more sacred Precepts, than they intended; and there by their Scholars would be enabl'd perchance to see through most of the Jesuitical Politicks, &c. *Melchior de la Cerda's Campus Eloquentia.* in two Volumes, 8vo. Lugd. 1614. is a far inferior Performance to that of the designing Jesuit *Nicholas Caussin's* Piece, &c.



A Critical HISTORY O F Pamphlets.

C H A P. I.

*of the small Tracts publish'd by King
Henry the 8th, with other Memorials
thereunto belonging, &c.*

Several Pamphlet-siz'd Writings issu'd forth
from the Royal Pen of King *Henry* the 8th;
for 'tis avowedly own'd and observ'd by all
the Historical Records of that Reign, that he us'd
extraordinary care (as the Learned Mr. *Echard* ex-
presses it) in Correcting both Acts of Parliament
and Proclamations with his own Hand, and par-
ticularly the first draught of the Preamble of the

B

Act

Act (to impower the King to erect what Bishopricks he thought fit, and to assign them what Limits and Divisions, and to appoint them what Statutes he pleas'd) was written by the King himself, *H. 8. Reg. 31. &c.* All Papers in matters of Religion, then publish'd by Authority, were review'd by King *Hen. the 8th.* and in many places large Corrections were made by his own hand; which manifested both his great Judgment and his extraordinary Application to Business: And as he was fond of his two darling Titles of *Defender of the Faith*, and *Supream Head of the Church*, so he affected nothing more than to discover his Learning and Understanding in matters of Religion. He also writ a List of all the new Bishopricks design'd to Erect, which were for the Benefit of Nineteen several Counties; and he had form'd a glorious Design of endowing many Sees, and making many other noble Foundations; yet the great change made in the Councils and Ministry before this took effect, caus'd but too small a Part of his designs to be accomplish'd.

In the Year of his Reign, *An. Dom. 1539.* he pass'd and promulgated an Act of Parliament, which was to inforce due Obedience to the King's Proclamations, which in some Cases was made High Treason &c. In the Parliament of 1536. a little before its Dissolution, after six Annual Sessions, there was made an Act, which had been long projected, for the intimate uniting and incorporating of the Principality of *Wales* with the Kingdom of *England*; which was now compleatly effected, 252 Years after the Country had been possess'd and brought over by King *Edw. the 1st.* in order to a farther Coalition &c. As afterwards in a Parliament in *Ireland* *Henry the 8th* gave Orders to be Declar'd King

Ireland; which was also Proclam'd at the same
 time in England, and afterwards finally enacted
 the 35th Year of his Reign, *An. Dom.* 1543. &c.
 the Parliament of 1523. *Reg.* 15. a College of
 Physicians was erected, and many Privileges granted
 to the Members of it, &c. And also an Act pass'd,
 that the King should have Authority for Life by
 Letters Patents to Reverse and Annul all Attain-
 ers of High Treason, and to restore their Heirs, &c.
 as there had been no Parliament call'd for seven
 years before that, so by Cardinal *Wolsey's* means,
 there was none summon'd for seven Years after.
 In the Year 1536. the King drew up and sent
 a Scheme of about Ten Articles to be con-
 sider'd by the Convocation, in order to Establish
 the Authority of Scriptures, the three Creeds and
 the four General Councils; as likewise to approve
 the Sacraments of Baptism, the Eucharist and
 Penance or Repentance, with a truer Notion of
 Justification and the use of some Ceremonies; which
 Articles were sign'd by *Thomas Cromwell*, the King's
 Chief General and Vicegerent in Ecclesiastical
 Affairs, by the two Archbishops, sixteen Bishops,
 twenty Abbots and Priors, and fifty of the Lower
 House of the Convocation; to which the King
 add'd an Injunction, by way of Preface, declaring
 the Pains he and his Clergy had undergone, for
 removing all differences in Religion, approving of
 the Articles, and requiring all his Subjects to ac-
 cept them with the like Unanimity, with which
 they were subscrib'd, &c. The same Year *Crom-*
well publish'd the King's Injunctions to the Clergy
 (who then favour'd the *Pope's* Pretensions) requir-
 ing their Passive-Obedience and Non-Resistance to
 be exerted in themselves, and to be Preach'd to
 others, &c. This was one of the first Acts (as Mr.

Echard well observes) of pure Supremacy, pen'd and publish'd by the King, &c. The Year before viz. 1535. Reg. 27. orders were authoriz'd by the King (with the consent of Convocation) for the Translating of the Bible into *English*, with all expedition; which performance took up three Years, before it was finish'd and publish'd with an Allowance or Warrant under the King's hand for all his Subjects to read it: Not long after, the King's Vicegerent, *Cromwell*, sent out Royal Injunctions to the Clergy, requiring them all to set up Bibles in their Churches, and to encourage all to read them, &c. In the Year 1543. Reg. 35. the King pass'd and sanction'd an Act of Parliament, importing the Condemnation of *Tyndal's* Translation of the Bible; but Bibles of another Translation were still allow'd to be kept; only all Prefaces and Annotations were to be dash'd or cut out; all the King's Injunctions were confirm'd; there was to be no Exposition of the Scripture in Plays or Enterludes; Noblemen, Gentlemen and their Wives, or Merchants might have Bibles, but they were forbidden to Ordinary Persons, Tradesmen and Husbandmen: Every Person might have the Book set out by the Bishops, and the Psalter and other Rudiments of Religion in *English*: The Act of the six Articles against the *Protestant* Reformers was therein confirm'd, and Liberty was left to the King to change this Act or any Proviso in it, &c. Three Years before, viz. 1540. Reg. 32. the last finishing hand was given to a little Book formerly prepar'd but at this time corrected and explain'd in many particulars; this was pursuant to the late Act of Parliament, and was an explanation of Faith, Justification, the Apostles Creed, the Sacraments, the Ten Commandments, the Lord's Prayer, Freewill

and Good Works; all writ in a Plain and Masculine Style, and accomodated to any Capacity; this small Pamphlet-Tract was publish'd by the King, and the People requir'd to Read it and Print it in their Hearts, &c.

In the Year 1539. there appear'd a Regal Formular of an Episcopal Commission given to and received by all the Bishops; by the reform'd Tenure whereof the Bishops acknowledg'd, that all Jurisdiction Civil and Ecclesiastical flow'd from the King, and they only exercis'd it at the King's Permission; and as they had this of his Bounty, so they were ready to deliver it up, when he should think fit to call for it; and therefore the King did impower and permit them to ordain, give institution, and exercise all the other parts of the Episcopal Function, which was to last during the Royal Pleasure of his Sacred Majesty, &c. Mr. *Echard* seems to insinuate that Archbp. *Cranmer* did not take out any such Commission all this Reign; but that's a very unlikely conjecture, and against the whole Tenor of that humble condescending Patriarchal Reformer's Doctrine, Life and Death. In the same Year, 1539. *Reg. 31.* the King came to the Parliament in Person, and there laid open many points of high Learning, and with the assent of both Houses, he set forth the Six Articles for Transubstantiation, Communion in one kind, Celibacy of Secular and Regular Priests, Vows of Monks and Nuns, Private Mass, and Auricular Confession, &c. Soon after, follow'd the Act of and for the Surrenders, Forfeitures, or Treason-attainders of Monasteries, &c. wherein 'twas provided, that all Churches belonging to them and formerly exempted, were put either under the Jurisdiction of the Bishop, or of such as should be appointed by the King, &c. whence many that

purchas'd Abby-Lands, had this Clause put in their Grants, that they should be Visitors of the Churches; and by this they still do or pretend to continue (says Mr. Echard) exempted from the Episcopal Jurisdiction, &c. The Number of the Monasteries first and last suppress'd were Six Hundred and Forty Five, of which Twenty Eight were mitred and Parliamentary Abbies, whose Abbots sat in the House of Lords, which were as following; *St. Albans* in *Hartfordshire*, *St. Peter's* in *Westminster*, *St. Austin's* in *Canterbury*, *Glassenbury* in *Somersetshire*, *St. Edmund's-Bury* in *Suffolk*, *St. Bennet's* in the *Holm* in *Norfolk*, *Bardney* and *Croyland* in *Lincolnshire*, *St. Maries* in *York*, and *Selby* in *Yorkshire*, *Shrewsbury* in *Shropshire*, *Evesham* in *Worcestershire*, *Glocester*, *Tewsbury*, *Winchelcombe*, *Cirencester* in *Com. Glocester*, *Abington* and *Reading* in *Barkshire*, *Malmshury* in *Wiltshire*, *Peterborough* in *Northamptonshire*, *Battel* in *Sussex*, *Hide* by *Winchester* in *Hampshire*, *St. John's* in *Colchester*, and *Waltham* in *Essex*, *Covenry* in *Warwickshire*, and *Tavestock* in *Devonshire*. The valu'd Rents of all the Abby-Lands in *England* were exceeding low; but the real worth and value of them was judg'd at that time to amount to above Fifteen Hundred Thousand Pounds per An. &c. In the last ten Years of King *Henry* the 8th's Reign, tho' he always proceeded upon Law, yet there occur'd many Instances of Severity, for which that King is rather to be pity'd, than either imitated or severely Censur'd, as is admirably observ'd by the same Judicious Mr. Echard, who farther takes notice (pag. 684. *Hist. Engl.*) that the King intended to annex Seminaries to every Cathedral of his new Bishopricks, for the Education of Young Clergymen to be employ'd in the Pastoral Charge: In order thereunto, the first Monastery that surrender'd

nder'd to the King was *Langden* in *Kent*; in the
 ear 1535. which Example was follow'd by two
 others the same Year, and four more in the
 following Years, wherein 370 lesser Monasteries
 were suppress'd by Act of Parliament, and the Re-
 venues given to the King. About Ten Thousand
 of the Monks and Fryars were sent to seek their
 livings, with Forty Shillings and a Gown to each
 Man, &c. The lesser Monasteries, under Two
 Hundred Pounds a Year, were suppress'd by Act
 of Parliament in the Year 1536.

Several Poetical Pamphlets were publish'd in
 1526. Reg. 28. upon *Henry Fitz-Roy* (a Natural
 son of King *Henry* the 8th, by Mrs. *Elizabeth Blunt*,
 daughter to Sir *John Blunt*) his being made a
 knight at Six Years Old, and the same day created
 Earl of *Nottingham*, Duke of *Richmond* and *Somer-*
set, Lieutenant General beyond *Trent*, and Warden
 General of the Borders of *Scotland*, and shortly af-
 ter Admiral of *England*, &c. In the Year 1528.
 a five Years-Truce was made with *Scotland*; *Ireland*
 was quieted by the return of the Earl of *Kildare*
 to his Allegiance, &c. In the Year 1539. Cardi-
 nal *Wolfey* was inform'd against in the King's Bench,
 by *Hales* the Attorney General, and submitted to
 the King's Mercy, &c. Tho' the Cardinal's Im-
 peachment pass'd the House of Lords, yet it was
 drop'd in the House of Commons, by the Manage-
 ment of *Thomas Cromwell* his *Quondam* Servant, not
 without the King's Connivance, &c. In the Year
 1530. the King procur'd many Members of Par-
 liament, in a time of Prorogation, to sign a Letter
 to the Pope, for a speedy dispatch of the Divorce,
 or else they should be compell'd to take other Mea-
 sures, &c. This Letter was sign'd by the two Arch-
 bishops, four Bishops, forty two Peers, twenty

two Abbots and eleven Commoners, &c. An Indictment was brought into the *King's Bench* against all the Clergy of *England*, *An. Dom. 1531. Reg. 23.* for breaking the Statutes of *Provisors* and *Premunures*; they pleaded the Publick Error, but no Ignorance of Laws still in force was to be pleaded or admitted; whereupon they submitted in Convocation, &c. In the Act against the Payment of Annates, or first Fruits of Benefices or Ecclesiastical Preferments to the *Pope*, 'twas asserted, that Eight Hundred Thousand Ducats had been carry'd out of *England* to *Rome* upon that account, since the beginning of the last Reign, (i. e. from *Henry* the 7th 1485. to 1532.) and therein provided, that those who were presented to Bishopricks, were appointed to be Consecrated, tho' their Bulls were deny'd at *Rome*; no *Roman* Censures were to be minded by the Clergy, but left to the King to declare at any time between then and *Easter* in the following Year, whether this Act should take place or not: The King being afterwards provok'd by the *Pope*, by his Letters Patents, declar'd the Act in force, &c.

The King had in a long interval of Parliaments borrow'd several Sums of his Subjects; but the Parliament, for the relief of the King, as well as to discourage that way of supplying Kings for the future, and to ruin the Cardinal's Creatures, who had been most ready to lend, as having the greatest advantage from the Government, did by one Act discharge the King of all those Debts; but the King, to qualify the general discontent, granted a Free Pardon to all Offenders, *An. Dom. 1539. Reg. 31.* By another Act of Parliament in the Year 1544. *Reg. 36.* all the King's Loans were discharg'd, and such as had receiv'd Payment, requir'd to bring back the Mony into the Exchequer, &c.

An In- general Pardon ensu'd, except Heresie, &c. A
 gainst ecular Act of Parliament pass'd in 1540. *Reg.* 32.
Reg. 23. that no pretence of a Præ-contract should be us'd
 to annul a Marriage duly Solemniz'd and Consum-
 mated; and no degrees of Kindred, but those
 enumerated in the Laws of *Moses*, might hinder
 Marriage, &c. According to the Act of Parlia-
 ment, for the Erecting of new Bishopricks by the
 King's Letters Patents, 31 *H.* 8. c. 9. and pursuant
 to the Procurement of a Bull, in the Year 1532. *Reg.*
 4. granted by the Pope, for the Erecting of Six
 new Bishopricks, the King erected the Bishops Sees
 of *Westminster*, *Oxford*, *Bristol*, *Glocester*, *Peterburgh*
 and *Chester*: But the Episcopal See of *Westminster*
 lasted only nine Years, viz. from 1541. to 1550.
 Under the one and only Bishop thereof, *Thomas*
Worleby, who was then translated to the See of
Worwich, 1550. And *Middlesex*, which was the
 Diocess of *Westminster*, was restor'd to *London*, &c.
 The Deanry of *Westminster* was erected the Year
 before, viz. 1540. which succeeds the Abbotship,
 and all it's Rights and Privileges, except those of
 Parliament and Archiepiscopal Jurisdiction, &c.
 the Year 1538. *Reg.* 30. the King drew up and
 procur'd all the Bishops and Eminent Divines of
England, to Sign a Declaration against all Church-
 men, who pretended to the Power of the Sword, or
 Authority over Kings, and that all who assum'd
 such Powers, were subvertors of the Kingdom of
 Christ, &c. There was then also another Decla-
 ration sign'd by *Cromwell*, the two Archbishops,
 seven Bishops and twenty Divines, asserting the
 distinction between the Power of the Keys and
 the Power of the Sword, &c. In the Year 1539.
Reg. 31. the Act of Precedency amongst the Bishops
 was pass'd, whereby the two Archbishops, first *Can-*
terbury

Salisbury, then *York*, 3dly the Bishop of *London*, in the 4th place the Bishop of *Durham*, and then *Winchester*, as Prelate of the Garter, and all other Bishops were to take place according to the Date or Seniority of their Consecrations, &c. At the same time, the Act of Attainder against *Margaret*, Daughter of *George Duke of Clarence*, created Countess of *Salisbury*, by *Henry the 8th*, and against *Courtney Marchioness of Exeter*, with several others either absent or in Prison, &c. The said *Margaret*, Cardinal *Pool's* Mother, was the last of the right Line of the Famous *Plantagenets*, and was Beheaded the same Year (*viz.* 1541. *Reg.* 33.) as *Arthur*, a Natural Son to King *Edward the 4th*, dy'd with joy at *Calice*, &c. The Year before, *viz.* 1540. an Act pass'd, authorizing those Committees of Bishops and Divines nominated by the King, both for the Doctrine and Ceremonies, to proceed in it; and appointing, that what should be concluded by them, and publish'd with the King's Approbation, should bind the Subjects; provided, that nothing might be done by them, contrary to the Laws then in force, &c.

In the Year 1517, and 9th of *Henry the 8th*, the Pamphlet-Sermons and Seditious Libels of one Dr. *Bele*, and the Instigation of *John Lincoln* a Broker, did incite some *London-Citizens* and Apprentices of the poorer sort, to a Riotous Insurrection against the Trading Encroachments of Strangers and Foreigners; amongst whom one *Mentas*, a *Frenchman*, suffer'd most; but of Two Hundred Seventy Eight Prisoners, only *Lincoln* and *Bele* with two or three more, were Hang'd, Drawn and Quarter'd; and about ten more were Hang'd on Gibbets erected in the Streets; all the rest in their Shirts bound in Ropes and Halters about their Necks,

being

being brought to *Westminster-Hall*, were first
 check'd by Cardinal *Wolsey*, and then Pardon'd
 by the King sitting as Judge, and attended with
 his Principal Nobility. In the Year 1522. *Reg. 15.*
 the King, to raise Money, makes a Survey of the
 Number, Employments and Riches of all above sixteen
 Years of Age in the whole Nation, almost in the
 Nature of another Dooms-day-Book; in conse-
 quence thereunto, thinking himself not ready for
 Parliament, he borrow'd of the Citizens of *Lon-*
don 20000 Pounds, and sent Privy-Seals to several
 other Rich Persons of the Kingdom; in conse-
 quence of which unwarrantable advice of a cor-
 rupted Ministry, he demanded a Loan of the Tenth
 of the Temporality, and a fourth of the Spiritua-
 lity; yet all those extraordinary ways and dan-
 gerous means of furnishing the present Occasions
 were forc'd to end in the legal Necessity of a Par-
 liament the next Year; the King having thus rais'd
 some Money, Proclaim'd open War against *France*,
 &c. But again, in the Year 1525. *Reg. 17.* as the
 Cardinal had undertaken the King should never
 grant, he perswaded the King to grant out Com-
 missions into all Counties of *England*, for leavying
 the sixth part of every Layman's Goods, and the
 fourth of the Clergies; whereupon an Active Dis-
 obedience very *Brittanically* ensuing, the King
 found himself oblig'd to declare, by Letters to all
 parts, that he expected nothing from them but
 by way of Benevolence: Notwithstanding (sub-
 joins Mr. *Echard*, *ibid.* p. 651.) under the Name
 of Benevolence, he requir'd great Sums of all his
 subjects, and particularly of the Citizens of *Lon-*
don; but the former breach in the Constitution
 being still kept open, if not widen'd thereby, there
 follow'd very Naturally *Anglorum tam jure quam*
more,

more, a legal resistance of some zealous Patriots; whereof some of the most forward were prevail'd with, by the Perswasions of the Dukes of *Norfolk* and *Suffolk*, to submit and let themselves be brought to, and secur'd in, *London*. The King being convinc'd within himself, that the Error was of his own or of his Ministry's side, in order to a Politick come-off, he brought the matter to the Council-Table, where the Cardinal lay the fault upon the Judges, whose Opinion he pretended to have follow'd; other Ministers seem'd to charge the blame on false Informers; the King contented himself with giving it another turn, and declaring that he was assur'd his Subjects were Richer than he found them by this Commission; however, he pardon'd all those who deny'd the former Benevolence; here-upon the Cardinal, with a Politick Grimace, order'd the Delinquents to attend in the Star-Chamber, where receiving a necessary reprimand, they were requir'd to give Sureties for their Good Behaviour, notwithstanding the Pardon the King was pleas'd to grant their Offences in consideration of their Necessities; but they replying, they had no Sureties, the Crafty Cardinal, to the more compleat Acting of his State-Game and State-Scene, he Popularly as well as Politickly, offer'd himself with the Duke of *Norfolk*, to stand bound for them; at which they were discharg'd. Here, the same excellent Historian Axiomatize's very opportunely, that, *The Harmony of Government consists in such a nice proportion, that no one part can safely be strain'd higher, unless the rest can be well tun'd to it.* -

In the Year 1536. Reg. 28: an Act of Parliament for Regulating the Succession to the Crown, was soon dispatch'd without opposition, importing, That
since

Since it was not proper to declare who should suc-
 ceed, in default of the King's Issue, lest the Person
 so nam'd should raise Commotions; in Confidence
 of the King's Wisdom and Affection to his People,
 he was allow'd to Nominate his Successor, either by
 Letters Patents, or by his last Will, Sign'd by his
 own Hand. It was also therein declar'd Treason to
 maintain the Lawfulness of his former Marriages,
 or of his Issue by them; and it was made not only
 Treason, but a Forfeiture of the Right of Succe-
 sion, if any of those whom the King should name
 in default of others, should endeavour to Usurp
 before one another, &c. Another Act pass'd at the
 same time in favour of the King's Heirs, if they
 should Reign before they were of full Age; that
 whatever Acts were made before they were Twenty
 Four Years of Age, they might repeal and annul
 by their Letters Patents, &c. The last Speech
 that King *Henry* the 8th made Publick, was at the
 Dismission of his Parliament in 1545. wherein, after
 he had thank'd them for their Bills in his favour,
 he earnestly exhorted them to Charity and Con-
 cord in matters of Religion, and to forbear all
 terms of Reproach, such as *Papist* and *Heretick*; he
 complain'd much of the obstinacy of some Church-
 men, and of the Indiscretion of others, who both
 gave ill Examples, and sow'd the Seed of Discord
 among the Laity: He, as God's Vicar on Earth,
 thought himself oblig'd to see these Abuses re-
 form'd; he also reprov'd the Temporality for the
 ill use they made of the Scriptures; for instead of
 being taught by it to live better, and to be more
 Charitable one to another, they only rail'd at each
 other, and made Songs out of it, to disgrace those
 that differ from them; so he exhorted them to
 serve God and Love one another, which he would
 esteem

esteem the best Expression of their Duty and Obedience to him, &c.

The King had appointed a Distribution of 350 Pounds a Year, in several Cathedrals for the Poor, and about 400 Pounds a Year for High Ways; so, that Year some Bishops were appointed to see whether these Payments were made as he had order'd or not, &c. The Year following, viz. 1546. Reg. 37. the King's Will was made ready, and was Sign'd or rather Stamp'd on the 30th of Decemb. the most material Clause in this Will was, that in the Succession of the Crown, he prefer'd the Children of his Second Sister, by *Charles Brandon Duke of Suffolk*, to the Children of his Eldest Sister, the Queen of Scotland. On his Death-Bed he finish'd the Foundation of *Trinity College in Cambridge*, one of the Noblest in Europe; and likewise *Christ-Church-Hospital near Newgate in London*, was then settl'd; as the College at *Windsor*, for thirteen Poor Knights and two Priests, had been founded before, as well as Professors in both Universities and many Grammar Schools. The King's Death happening on the 28th of January, 1546. at Night, *Act. 56. Reg. 38. Mens. 9. d. 5.* did put a stop to the Execution of the Duke of *Norfolk*, which was positively order'd by the King to be the next day; tho' the King's Death was conceal'd three days from the Nation, yet we are assur'd (says Mr. Echard, p. 715. *ibid.*) it was revealed by an extraordinary Vision to the Duke of *Norfolk* that Morning, by which he narrowly and fortunately escap'd, &c. It is true, the general steps King *Henry the 8th* made, were sometimes bold and desperate, yet with all his Crimes he was one of the most Glorious Princes of his time; and if his Crimes were still greater, it would be no just Aspersions upon the

the Reformation he effected ; since Providence often brings about the noblest designs by the most exceptionable Instruments, when the best Men have been deny'd that honour : By which indirect means Cardinal *Wolsey* accidentally became a prime Instrument in that great work of the Reformation of the Church ; which sort of work is oftentimes, by the ordering of Providence, effected by the hands of Wicked and Scandalous Agents, as Mr. *Echard* well observes : Such was then, tho' in different measures of Circumstantial occasions, the Earl of *Glen-carn* and *Cassiles*, in respect of the Reformation in *Scotland* ; who having been taken Prisoner with 200 Gentlemen and 800 Souldiers of *Scotland*, under the Direction of *Oliver Sinclair*, by the *English* Forces, under the Command of the Duke of *Norfolk*. That Noble *Scotchman* being confin'd to *Lambeth*, in the Year, 1442. receiv'd there, by the domestick Conversation of Archbp. *Cranmer*, those Apostolical Seeds of Gospel-knowledge, which afterwards produc'd a plentiful Harvest of the Protestant Regulation in the *Scotch* Establishment. To the same purpose, what contributed much to undeceive the People in *England* was the discovery of the Cheat, in the Image of the *Rood of Grace* at *Boxley* in *Kent* ; which Imposture had been formerly highly esteem'd, and drawn many Pilgrims to it. It was observ'd to bow, and rowl its Eyes, and at particular times look well-pleas'd or angry, to the great Admiration of the credulous Multitude. This Idol was brought to *St. Paul's Cross*, where all the Springs were openly shown, that govern'd its several Motions. About the same time, viz. 1538. *Thomas Becket's Shrine* at *Canterbury* was broken, and the Gold of it was so heavy, that it fill'd two Chests, which were as much as sixteen Men could carry out of the Church ; and

and his Skull, which had been so much worshipp'd was prov'd to be an Imposture; for the true Skull was with the rest of his Bones in his Coffin, &c. Archbishop *Becket* had two Holidays appointed for him, and a Jubilee every Fifty Years, with Indulgences granted to all who visited his Tomb, which in the Year 1420. brought no less than One Hundred Thousand Pilgrims to the place, &c.

One of the most renown'd Pamphlets that ever was publish'd, was King *Henry* the 8th's Famous Tract against *Luther*, Intituled, *De septem Sacramentis*, Of the Seven Sacraments, in a better Latin style than the Arguments deserv'd: The Original Latin runs thus, *Affertio septem Sacramentorum adversus Martin. Lutherum edita ab invictissimo Anglia & Francia Rege & Domino Hibernia, Henrico ejus nominis Octavo. Roma apud F. Priscianensem Florentinum, 1543. Sanctissimo Domino Leoni 10. Pont. Maximo, Henrico Dei Gratia Rex Anglia & Francia ac Dominus Hibernia, perpetuam felicitatem. Quum partim bellicis, &c.*

Postquam enim in administranda republica maximam semper vim, maximumq; momentum Religionem habere multo usu advertimus, ut primum maturiores annos attigimus, capimus ejus contemplationi non nihil studii impendere: plurimum profecto (postquam capimus) in eo delectari, consecuti tamen, non nos latet quam exiguum——cujus etiam (Pontificis) arbitrio, si quid est a nobis erratum, corrigendum offerimus. Ad Lectores: Motus quidem fidelitate ac pietate.—O detestabilis arrogantia, contumelia ac schismatis buccinator! Quantum Inferorum lupo est iste qui Christi Gregem dispergere querit? quantum Diaboli membrum, qui Christianos, Christi membra querit, à capite suo decerpere?—quod ne accadat, utinam Auctor aliquando resipiscat ut convertatur & vivat; ac suos libros omni malitia repletos exemplo *Augustini* (cujus regulam proficitur) retractet,

erroresq;

erroresq; revocet: quod si recuset, Lutherus, preterea docet
 et, si Christiani suum officium, facerint ut errores ejus
 eumq; ipsum (si in errore perstiterit) ignis exurat
 & tamen ea quæ tum scripsit omnia, idcirco mitius
 accepta sunt, quia pleraq; differebat, aut exat, non
 differebat: verum istud quàm simplici scripsit animo
 homo sanctulus & omnia referens ad spiritum, (qui
 etiam effugit Sap. 1.) hinc facile deprehenditur, quod
 simul atq; a quoquam salubriter est admonitus, illicet
 pro benefacto regessit maledictum, conviciis & contumeliis
 insaniens --- qua in re quàm non sceleratè modo
 verum etiam furiosè bacchatur, nemo est qui non videt
 --- nam (ut cetera taceam quæ populus iste nimis repre-
 hendit) certe Indulgentias, si Pontifices peccavere, qui
 concesserunt, immunis à peccato non erat tota Congrega-
 tio fidelium, qui eas tam diu tanto consensu susce-
 perunt: quorum ego judicio & observata sanctorum
 consuetudini non dubito potius acquiescendum quàm
 Luthero soli qui totam Ecclesiam tam furiosè con-
 demnat --- non tam injurius ero Pontifici, ut anxie ac
 sollicitè de ejus jure disceptem, tanquam res haberetur
 pro dubia, &c. Et ibid. in Respons. ad Epistolam
 Lutheri datam An. Dom. 1525. sub fin. Cujus Ponti-
 ficis fastigio haud nescio quàm longo Reges intervallo
 sint impares, &c. From this Address unto, one may
 guess at the whole piece, which was drawn at
 full Pamphlet-length in the Year 1521. Reg. 12.
 and a Principal Copy thereof, being Richly Bound,
 was sent to Pope Leo, and presented by Dr. Clark,
 Dean of Windsor, the King's Ambassador, appear-
 ing in full Consistory; the Pope knowing the glo-
 rious Present he brought, first gave him his Foot,
 then his Cheeks to Kiss; then receiying the Book,
 he promis'd to do as much for the approbation of
 it to all Christian Princes, as ever was done for
 St. Austin's or St. Jerom's Works; assuring him

withal, he would bestow a Publick Title upon King *Henry*, in the very next Consistory. This accordingly was done, and his Holiness gave him the Honourable Title of *Defender of the Faith*, in a Pompons Letter, Sign'd by himself and twenty seven Cardinals; in which the King took great Pleasure, always affecting it beyond all his other Titles, tho' several of the former Kings of *England* had carry'd the same Title as Sir *Henry Spelman* and others demonstrate. About seven Years before viz. 1514. Reg. 5. the same Pope *Leo*, sent the King a Cap of Maintenance and a Sword; and being provok'd with the *French* King, he transferr'd by Authority of the *Lateran* Council, the Title of *Christianissimus* from him upon King *Henry* the 8th. This with great Pomp and Solemnity was publish'd the Sunday following in the Cathedral of *St. Paul's*, and afterwards attended with extraordinary Revellings, Masques and Tournaments, &c.

As to the foremention'd Royal Pamphlet, *Bellarmin* in *lib. DeScrip. Ecoles.* with most of the *Romanists* will have it to have been written by *John Fisher* Bishop of *Rocheſter*; but that is precariously and fondly asserted, notwithstanding most of the Editions of *Bishop Fisher's Works* have that Prince's Lucubration inserted amongst them, especially in the Edition at *Wirceburg*, in fol. 1557. wherein the Regal Libel leads the Van; For 1st. 'Tis certain, King *Henry* the 8th was as Learned a Divine, and as great a Scholar as *Bishop Fisher*, or any other Clergyman then in *England*, or perchance then in the *Popish* World, and consequently he was capable of writing such a *Popish* Latin Pamphlet of Religion &c. 2dly, He had a Modellizing, or Correcting, Finishing, or an Approving Hand in all his Royal Letters, Commissions, Speeches, Acts of Parliament

upon and Convocation-Regulations, Proclamations, In-
 junctions, and such like Records of the Supream
 Executive Power and Monuments of the over-
 ruling Sovereignty in his Reign; and consequently
 the King must have had more than an ordinary
 hand; and an authorizing property in such a pe-
 culiar Memorial of such a Publick Voucher, such a
 lasting Testimonial, and such a personal Attestation,
 so avowedly known and own'd, as that Monarchi-
 cal Pamphlet was taken and acknowledg'd to be then
 through out the whole Christian World, &c. 3dly,
 Henry the 8th never own'd any Letter or Speech
 more Authentickly, or even with half that Solem-
 nity and Formality, as he did that Polemick Pam-
 phlet; therefore it must be taken for his as much
 as any Letter or Speech that was ever own'd or
 publish'd by him or order, or under his name, &c.
 4thly, The King's having the Opinion or Endea-
 vour of a Bishop, or any Body else, in Scheming
 out the rough Draught or Quotations, or first
 Essay of the Treatise, or having Clerks or Secre-
 taries in exscribing or describing all or any Part or
 Particulars of or for it; can't be any Argument
 that the King was not the Author of it; for
 otherwise, above half the Books in the World
 would be Fatherless and Authorless, or else each
 Book would have as many Authors as Persons
 that were any way concern'd in or about it, so
 as to give their Opinion of the matter or form,
 to suggest an Argument, to lend Memoirs or
 any other proper Books, or Materials, to search
 out Authorites, to collation or compare Alle-
 gations or Citations; in short, any that contri-
 buted either advice, labour or opportunity to-
 wards the Writing, or Finishing, or Compleating
 or Publishing of a Book; which is absurd to
 imagine;

imagine; unless it be suppos'd necessary for to be
 an Author of a Book, that he should have writ
 every Letter of it with his own hand, without
 any friendly assistance or amicable contribution
 of any old Acquaintance, or of some sensible or
 learned Confident, and even without the help of
 a drudging *Amanuensis*, or a labouring Scribe or In-
 terpreter: If so, then blind *Homer* could not be the
 Author of the two famous Poems that have pass'd
 for so many Ages under his Name; and *Tiro*, *Tully's*
 Gentleman or Library-keeper, will come in for
 share of the honour of fixing the Standard of the
Latin Eloquence, with his Patron, the *Roman* Ora-
 tor, of whose Works he is own'd by *Tully* himself
 to have perform'd the learned drugery with no
 small advantage; nay, by the same means, *Mr. Mil-*
ton's Daughters will become more than half the
 Authors of his celebrated Poem, *Paradise lost*,
 which was the learned Catoptrick of his lost
 Sight; whilst those Erudite Maidens were the Di-
 optrick Convex in its reflexive Emanation and re-
 fractive dispersion into the World; so *Mo-*
liere's old House-keeper or Chair-woman must be
 the Author of most of his Comedies, because he
 follow'd her Judgment in the brightest Parts of
 his Theatrical Pieces: In like manner *Mr. Wharton*
 and *Mr. Gery* must needs be the Authors of
Historia Litterata, because they were helpers; and
 successively co-operators with *Dr. Cave*, in accom-
 plishing that laborious Work, &c. But the palpa-
 ble absurdity of such, hypothetically, unavoidable
 Sequels fully evinces the contrary, viz. that *Henry*
 the 8th might have had the assistance of *Bp. Fisher*, and
 yet be the true Author of the foremention'd Pamphle-
 tick *ASSERTIO*; and *Bp. Ridley* might have help'd *King*
Edward the 6th, in compiling his Pamphlet against

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the Pope's Supremacy, and yet that Polemick-Tract
 be truly the little King's; so Bishop *Andrews* might
 have had a hand with King *James* the 1st, in com-
 posing his *Basilicon Doron*, and in his small Trea-
 tises against *Bellarmin*, and yet no Body ever deny'd
 King *James* the honour of being the real Author
 of those and others of his Royal Tracts: So like-
 wise Bishop *Gauden* might have been useful, and
 even a chief contriver and promoter in the Wri-
 ting and Publishing of *Icon Basilike*, and yet King
Charles the 1st may be the true Author of it, as
 much as his Father was Author of *Basilikon Doron*,
 or as much as King *William* was Author of any of
 his Speeches; and that, in a much stricter Sense,
 than when 'tis said, the King's Writs, or the
 King's Laws, or the King's Proclamations or In-
 junctions; that being only in as much as the King
 is suppos'd to have given his Consent or Orders
 for issuing out of such a thing, or for the Prote-
 cting or Executing such or such Laws; whereof
 nevertheless he may be said in a legal sense to have
 been the Author; as the Signing of a Bond is truly
 said to be ones Act and Deed; or the Signing of a
 Declaration, Bill or Answer by such a Council at
 Law, is sufficient to make the said Counsellor the
 Author of such Legal Formularies, tho' they had
 been rough-drawn by his Clerk or some Body else.
 Whence 'tis plain, that the Mysterious Pamphlet,
 styl'd, *Amyntor*, contains unaccountable Paradoxes,
 where it pretends to prove, that King *Charles* the
 1st was not the Author of the foresaid Royal Tract,
By my Bagdax, chiefly for these profound Reasons,
 viz. 'because King *Jesus* had a great many spurious
 Tracts ascrib'd to him; and because Mrs. *Gauden*
 said her Husband writ that little Book (*Amynt.*
 p. 192, 194, 195. &c.) he might as rationally have
 asserted,

asserted, that Bishop *Stillingsfleet's* Lady was the genuine Author of most of that Learned Prelate's Works, because she is said to have been a helpmate to him, also in searching out Quotations. And yet the same Mysterious Critick *Amyntor*, (*ibid.* p. 37.) makes no scruple to believe the Apocryphal Canons and Constitutions of the Apostles to be genuine, since so many Learned Members of the Church of *England* (says he) have written large Volumes to prove them Apostolical; which is doubtless a wilful mistake; for no real Member of the Church of *England* ever writ one line to prove 'em to have been the Productions of the Apostles; Bishop *Beveridge* favour'd 'em the most of any Divine of the Church of *England* ever did; yet all that he says against *Dailam* is only that they might have been collected in the second or third Christian Century, before the Council of *Nice*. Dr. *Hammond*, Bishop *Pearson* and *Fell*, advance some such matter to the same purpose; but none of them are so favourable to those Constitutions, as they be to the Canons; and all that the three last say in favour of them, would not make up a Twelve Penny Pamphlet: Dr. *Beveridge's* indeed Defence of 'em as aforesaid, was printed at *London*, in 4to. 1678. and again at *Amsterdam*, in 4to. 1697. And in his *Pandectæ*, Bishop *Beveridge* repeats the same Arguments much to the same purpose, to the value of three or four leaves at most; and what any other Divine of the Church of *England* ever writ besides, in favour of those Canons, was never above a Page or Two, *Quasi per transennam*; these are all, which *Amyntor* is not asham'd to call large Volumes, written by so many learned Members of the Church of *England* to prove the Canons and

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Constitutions of the Apostles to be genuine: Whereas he can't be ignorant, but that the foremention'd Divines, who maintain against the *Calvinists*, that those Canons may probably be Collections of the second or third Century, yet all abandon those Apostolical Constitutions, as spurious and adulterated *Analecta*, as the *Greek Church* has done ever since the sixth general Synod in *Trullo*, in the Year 690. And as for the Apostolical Constitutions, made use of in the *Coptic Church*, *Amyntor* himself, as well as *Jobus Ludolphus*, distinguishes them as quite different from those expos'd in the *Western Church-Libraries*, and first publish'd by that designing Jesuit, *Turrianus*.

King *Henry* the 8th had the chief hand in that *Latin Pamphlet*, *De Differentia Regia & Ecclesiastica Potestatis*, put together by the Bishops in *Henry* the 8th's Reign; Dr. *Hammond* words it, in his *Reply to the Catholick Gentleman*; Chap. 7. Sect. 1. in fin. num. 22. The Catechistical Tract, Intitul'd, *A necessary Doctrine and Erudition for any Christian Man*, set forth by the King's Majesty of England, &c. Anno 34. H. 8. The same King's Injunctions may be seen in *Burnet's History of the Reformation*, tom. 1. lib. 3. p. 226. *Fox*, tom. 2. p. 387. Bishop *Sparrow's Collection*, &c. Upon the Conclusion of the Convocation in 1537. the King publish'd an Explanation of the Chief Points of Religion, sign'd by nineteen Bishops, eight Archdeacons, and seventeen Doctors of Divinity and Law, &c. And in the Year 1540. a Select Number of Bishops and Divines sat, by Virtue of a Commission from the King confirm'd in Parliament, and drew up according to the King's Directions and Inspection, a Declaration of the Christian Doctrine, for the necessary Erudition of a Christian Man, spoken of

before, &c. And Anno Dom. 1542. It is expressly injoynd (apud Burn, Hist. Reform. Part 1. l. 3. p. 245. and Collect. Record. n. 26. p. 252. Fox, tom. 2. p. 347. 349.) by the Bishop of London to his Clergy; Item, That every of you do procure and provide of your own, a Book call'd, The Institution of a Christian Man, otherwise call'd, The Bishops Book; and that you and every of you, do exercise your selves in the same, according to such Precepts as hath been given heretofore, or hereafter to be given, &c.

That, Ill-will speaks well of no Body, was most Maliciously verifi'd in the Narrative of Henry the 8th's Death given by Old Nicholas Sanders, the Popish Historian of the Downfal of Popery in England, in his Schismatical Book, *De Schismate Anglicano*, p. 105. Edit. Colon. 1585. where that Var-ler dares report that the King being put in Mind of his approaching Death, ask'd for a Glass of White-wine, and turning to one of his Confidants standing by, said, *We have lost all things*: *De Instante mortis articulo admonitus patram vini albi poposcit, atque ad unum ex suis conversus, omnia (inquit) perdidimus*. But our excellent Historian, Mr. Echard gives us the matter of Fact in these words, On the 27th of January 1547. his Spirits sunk so low, that it was apparent he had not long to live; and when all declin'd, touching upon so unwelcome a Subject (lest they might be brought within the Statute that made it Treason to foretell the King's Death) Sir Anthony Denny had the honesty and courage to do it, desiring him to prepare for Death, and to call upon God and Jesus Christ for Mercy; upon which the King express'd his Sorrow for the Sins of his past Life; yet he said, *He trusted in the Mercies of Christ, which were greater than his Sins*; then Denny ask'd him, if any Churchman should be sent for, and he answer'd,

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wer'd, If any, it should be Archbishop Cranmer; upon which Cranmer was sent for to Croyden, but before he arriv'd, the King was Speechless; therefore Cranmer desir'd him to give some sign of his Dying in the Faith of Christ; whereupon he tenderly Squeez'd his hand, and shortly after dy'd upon the 28th of January, of his Age fifty six, of his Reign thirty seven Years, nine Months and five Days, Anno Dom. 1547 Reg. 37. His Funeral Obsequies were as Pompous and Magnificent as his Reign, as appears from Sandford and others; being Bury'd at Windsor, where he had begun a Noble Monument, and Founded a College for thirteen Poor Knights and two Priests: A Solemn Obsequy was also kept for him by King Francis, at the Cathedral of Paris, notwithstanding his Excommunication, and all the Fulmations of the Court of Rome.

CHAP. II.

Of the Pamphlets writ by and about the Learned Courtiers and Favourites in King Henry the 8th's Court and Camp, that deceas'd in his Reign, not spoken of in the first Part.

WHEREOF those that Favour'd the Reformation, were Queen Anne Bolen, Queen Jane Seymour, Edward Stafford Duke of Buckingham, the

the Duke and Dutcheſs of Suffolk, *Thomas Cromwell*, *Thomas Bolen*, *Sir Thomas Audly*, *Edward Fox* Biſhop of Hereford, *Sir Anthony St. Leiger*, *Sir John Fitz-James*, *Sir William Molineux*, *Sir Edward Stanley*, *William Fitz-Williams*, *Sir Thomas Darcy*, *Sir John Fineux*, *Sir Thomas Howard* Duke of Norfolk, *Sir Edward Howard*, *Sir William Compton*, *Sir Henry Marney*, *Sir Edward Poynings*, *Sir Charles Somerſet*, *Thomas Grey* Marqueſs of Dorſet, *Sir Robert Wingfield*, &c.

1. *Anne Bolen* was Daughter of *Sir Thomas Bolen*, and Niece to the then Duke of Norfolk, by her Mother; ſhe was Educated for ſome Years in the French, and then in the *English* Court; more Beautiful than Graceful; and more Pleaſant and Witty than Nicely Diſcreet, ſays *Mr. Echard*, p. 659. The Lord *Piercy*, being then a Domeſtick of Cardinal *Woſley*, had Marry'd her, had it not been for the Cardinal; for which it is ſaid, the Lady ever after hated the Cardinal: And Female Enmity being always diligent, and never wanting an opportunity, ſays the Lord *Herbert*, to annoy, eſpecially being join'd together with the Fatal Levity of that daughty Clergyman's being addicted to the Juggling Predictions of one *John Sacheverel*, a pretended Prophet of thoſe days, made the King ſtick as cloſe to the Cardinal's Skirts, as he had done to the Duke of Buckingham's. *Anne Bolen* in September 1532. Reg. 21. was created Marchionneſs of Pembroke, and in October following he paſſ'd the Seas with her, and had a ſolemn Interview with the French King at *Boloign* and *Calais*; the King marry'd the late advanc'd Mrs. *Bolen* on the 24th day of November, at *Calais*; the Office being perform'd by *Rowland Lee*, afterwards Biſhop of *Litchfield* and *Coventry*, with great Privacy, tho' in the

the Presence of the Duke of Norfolk, her Father; her Mother, her Brother, and Dr. *Cranmer*.

Queen Anne gave particular incouragement to that great work of the Reformation, and took *Latimer* and *Shaxton* to be her Chaplains, and promoted them to the Bishopricks of *Worcester* and *Salisbury*. Her cheerful Humour was not always govern'd by the most nice Decency (says Mr. *Echard*, p. 686.) and exact Rules of Discretion; and her Brother's Wife, a Woman of Infamy, being jealous of her Husband and her, possess'd the King with her own apprehensions and fill'd his Head with many furious stories. *Norris*, *Weston*, and *Buxeton*, the King's Servants, and *Smeton*, a Musician, were by her Enemies, thought to be too Officious about her; and something was pretended to have been Sworn by the Lady *Wynfield* at her Death, that determin'd the King, but we find nothing in particular. It was reported besides, that when the King held a Tournament at *Greenwich*, he was displeas'd at the Queen, for letting her Handkerchief fall to one (*ex ipsius Amasis*, says lying *Sanders*, *ut supr.* fol. 86. vers. pag.) for wiping his Face; but this seems a Fiction; because the Parliament was summon'd the day before that, and then was her ruin determin'd. However it was, upon that day the King confin'd her to her Chamber, and order'd her Brother *George Bolen*, Lord *Rochford*, and the four foremention'd Persons to be committed to the Tower, and her self to be sent after them the day following. The confusion she was in, soon rais'd a storm of Vapours within her; sometimes she laugh'd, and at other times wept excessively; she was also devout and light by turns; and sometimes she stood upon her Vindication, and at other times she confess'd some Indiscretions, which she afterwards

wards deny'd: All about her, took advantage from every word that fell from her, and sent it immediately to Court; yet whether these small acknowledgements of some slight Acts of Indiscretion, were real Truths, or the effects of Imagination and Hysterical Emotions, is very uncertain. Nevertheless, *Norris, Weston, Brereton* and *Smeton* (whom *Sanders*, *ut sup.* calls, *Marcum quendam Mussoum suum*) were all brought to their Tryal at *Westminster-Hall*: They all pleaded Not Guilty, only *Smeton*, probably in hopes of saving his Life, confess'd Lewdness with the Queen; and he with the other three were pronounc'd Guilty, and condemn'd to dye as Traitors. Three days after, the Queen of England, by an unheard-of President, was brought to the Bar, and indicted, of High-Treason, before the Duke of *Norfolk*, as High-Steward, and a Court of twenty seven Peers, whereof her Father, *Thomas Bolen*, Earl of *Wiltshire*, was one: Her Brother, then a Peer, was also try'd with her; and the Crime charg'd upon her, was that she had procur'd her Brother and four others to lye with her, and had often said, that the King never had her Heart; all which was to the Slander of the Issue begotten between the King and her, and was Treason by the Act that confirm'd her Marriage; so that the same Act that was made for her Marriage, was now turn'd to her ruin, which had too near resemblance to a Punishment from Heaven; says our unbiass'd Historian, *Mr. Echard*, p. 687. The Lords found her and her Brother Guilty, and Judgment was given, that she should be Burnt or Beheaded at the King's Pleasure. She was secretly carry'd to *Lambeth*, before the good Archbishop *Granmer*; where, upon her Examination, and her own Acknowledging a Precontract with

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lth *Henry Piercy*, Earl of *Northumberland*, her
 Marriage was regularly (as *Mr. Echard* words it)
 solar'd Null from the beginning; a little before
 Noon, on the 19th of *May*, in the Year 1535.
 eg. 25. she was brought a pitious Sight to the
 scaffold, where were present some of the Chief
 Officers and great Men of the Court, to behold
 the last Scene of this fatal Tragedy: All she said
 was, that she desir'd, that all would Judge the
 best: She highly commended the King, and so
 took her leave of the World; she was for some
 time in her Private Devotions, and concluded, *To*
Christ I commend my Soul; upon which the Exe-
 cutioner, who was brought from *Calais* on this
 occasion, dexterously sever'd her Head from her
 body; and both were put into an ordinary
 Chest, and Bury'd in the Chappel in the *Tower*.
Norris was much urg'd to accuse her, and had his
 life promis'd him upon that condition; but he
 generously rejected the base offer, declaring, *That*
he knew her Innocent, and that he would die a Thousand
Deaths rather than defame her, so he and the other
 three were Beheaded, and all continu'd to Vindi-
 cate her to the last Moment: *Smeton* only was
 hang'd, and it was said, that he retracted all before
 he dy'd; but of that there is no certainty. Thus
 fell the Unfortunate Queen *Anne*, in the 29th Year
 of her Age, after she had been Marry'd about four
 Years and a half. A little before her Death, she
 wrote a Letter to the King in so high a strain, both
 of Natural Wit and Eloquence, in her Justifica-
 tion, that it may be reckon'd one of the best com-
 pos'd Pieces of that time. At the beginning of
 her Disgrace, her Enemies procur'd an Order for
 Archbishop *Cranmer* not to come to Court, yet he
 wrote the King a long and nice Letter in that
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Critical Juncture; in which he acknowledg'd, the Crimes reported of the Queen were true, it was the greatest Affliction that ever befel the King, and therefore exhorted him to bear it with Patience and Submission to the Will of God; he confess'd he never had a better Opinion of any Woman than of her; and that next the King, he was more oblig'd to her than to all Persons living; and therefore he beg'd the King's leave to Pray that she might be found Innocent: He lov'd her not a little, because of the love she seem'd to bear to God and his Gospel; but if she were Guilty, all that lov'd the Gospel must hate her, as having given the greatest Scandal to the Gospel; but he pray'd the King not to entertain any prejudice to the Gospel on her account, nor give the World reason to say, that his love to that, was founded on the Power she had with him, &c. Queen Anne Bolen is said, in the last nine Months of her Life, to have given above fourteen Thousand Pounds in Alms to the Poor, and was employ'd in doing good, &c.

Some of King Henry the 8th's, and Queen Anne Bolen's reciprocal Letters, were printed Pamphlet-wise, about two or three Years ago. What further remains, may be seen in the Lord Herbert, the unparalell'd Historian of those times, &c. However the violent and jealous behaviour of the King in this matter can never be vindicated; and nothing more clearly discover'd the secret cause of the Queen's ruin, than his Marrying Jane Seymour, Daughter to Sir John Seymour, the very next day after her Execution: Queen Jane had all the Charms of Youth and Beauty, and her humour temper'd between the Gravity of Queen Catherine, and the Gaiety of Queen Anne. In the following Year, viz. 1537. the 12th of October, Queen Jane was

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was brought to Bed of *Edward* the 6th, who was presently declar'd Duke of *Cornwall*, and Earl of *Chester*; but the joy of his Birth was much allay'd by the departure of the admirable Queen, who contrary to the common Opinion of many Writers dy'd twelve days after the Birth of this Prince, as appears from unquestionable Manuscripts; having been well deliver'd, and without any Incision, as others have maliciously reported. On the 12th of *November*, her Body was with great Solemnity convey'd from *Hampton-Court* to *Windsor*, and there Magnificently interr'd in the midst of the Choir.

2. In the Year 1514. *Reg. 5.* upon the 2d day of *Febr. Tho. Howard*, Earl of *Surry*, was by King *Henry* the 8th, created Duke of *Norfolk*, a Title conferr'd on his Father by *Richard* the 3d, but again extinguisht; his Eldest Son the Lord *Thomas Howard*, being also made Earl of *Surry*; together with which he had an Augmentation of Arms for his Atchievement in *Flodden-field*, on the edge of Mount *Chiviot* in *Scotland*, &c. Sir *Charles Somerset*, who in right of *Elizabeth* his Wife was Lord *Herbert* of *Chepstow* in *Monmouthshire*, was then created Earl of *Worcester*; Sir *Charles Brandon*, Viscount *Lisle*, was then created Duke of *Suffolk*; and Sir *Edward Stanley*, not long after, was made Lord *Mounteagle*, &c. The Princess *Mary*, King *Henry's* Sister, having been Marry'd to *Lewis*, King of *France*, and Crown'd on the 5th of *November*, Queen at *St. Denis*, and that Aged and Infirm King dying upon the 1st of *January* following, 1515. after eighty days Possession rather than Enjoyment of his Queen, King *Henry* the 8th sent *Charles*, Duke of *Suffolk*, to conduct the said Queen Dowager of *France* over into *England*: That Beautifull Lady casting her Eyes upon

Upon that Graceful Duke, entertain'd such an Affection for him, that she made no scruple to discover her Inclinations to both Kings; desiring King *Francis* to Mediate the Marriage, and her Brother *Henry* to approve of it; protesting, that if the King would have her Marry'd otherwise than to her own Inclinations, she would shut herself up in a Religious House. Therefore to obviate all difficulties, by a peculiar sort of Courtship, she prefix'd to the Duke the term of four days to gain her consent, in which, if he did not prevail, he should for ever lose all hopes of obtaining her. And thus without any Pomp they were privately marry'd in *France*; and by the Intercession of King *Francis*, and *Wolsey* at home, they soon recover'd King *Henry's* Favour; after which they took their leave of the *French* Court; the Queen carrying with her, of the Jewels, Plate and Tapestereis of *Lewis* the 12th, to the value of 200000 Crowns; among which was a noble Diamond, call'd, *Le Miroir de Naples*, which King *Francis* would have gladly redeem'd at a great Price: Orders were also taken for the Payment of her Jointure, which was 60000 Crowns a Year; her fortune was 400000 Crowns given by her Brother to King *Lewis*. Upon their return into *England*, the Marriage was publicly Solemniz'd with peculiar sort of Jufts and Tournaments; wherein King *Henry* the 8th broke three and twenty Spears; and in one single encounter, he overthrew Man and Horse to the ground: he was no less dexterous at Bartiers, &c. 'Tis observable, that in the Year 1537. *Reg. 25. James* King of *Scotland*, returning from *France*, with his new Queen, Daughter to the *French* King, and touching at the Court of *England*, many of the Factionous Popish Clergy and begotted People fell

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down at his Feet, begging him to assist them a-
 gainst their (Natural) Sovereign, *Henry the 8th*, and
 he should have all; but he was then bound up by
 his Father-in-Law, and therefore return'd home
 without giving them any encouragement. How-
 ever the brave Duke of *Suffolk* being vex'd with
 the delays at *Rome* (about the King's Divorce) and
 the delusions at *Bridewell*, where the Cardinals,
Wolsey and *Campesio*, proceeded according to their
 instructions from the Pope, one day the Duke
 knocks on the Table, in the presence of the two
 Cardinals, and binds it with an Oath, That it was
 never well in England, since Cardinals had any thing
 to do therein; and from that time forward, as
 an active Instrument, he endeavour'd the abolishing
 of the Pope's Power in England, against whom
 he was not more active in the Parliament 1534.
 than he was vigilant in the Committee 1535. In
 the one Cutting of the Head; in the other, Weak-
 ning the Members of the Popish Church. He had
 a becoming Bluntness, not unlike his Masters,
 which we call, Free-heartedness in Courtiers; Con-
 science and Christian Simplicity in Clergymen;
 Valour in Soldiers. He dy'd *Anno* 1544 whose two
 sons, *Henry* and *Charles Brandon*, dy'd within twelve
 hours one of the other, in 1550 or 1551. as some
 reckon it, of the Sweating Sickness, which rag'd
 in England that Year. There was a strong Suspi-
 cion that they were Illegitimate, by reason of a prior
 and secret Marriage; he was suppos'd to have made
 with one *Marsimier*. However his Eldest Daughter
Frances Brandon, by the foresaid Princess *Mary*
Tudor, Queen Dowager of France, was marry'd to
Henry Grey, Marquess of *Dorset* (the third of that
 family) a weak and good Man, who was made
 Duke of *Suffolk* thereupon, in 1551. He had three
 Daughters,

Daughters, of which the Eldest, the Lady *Gray* (who having all the Charming Qualities of her Sex, was judg'd to be the wonder of both) was marry'd to the Lord *Guilford Dudley*, fourth Son of the Duke of *Northumberland*; the second Daughter was marry'd to the Earl of *Pembroke's* Son; and the third (who was crooked) to one *Kays*, a King's Groom-Porter, &c.

3. *Thomas Cromwell* was Son of a Black-Smith in *Putney*; a Private School civiliz'd his Parts; Travel and Employment improv'd them; his necessity, when at home, made him a Soldier abroad; and his Observations abroad made him a Man at home; the Experience of Travel enlarg'd his Soul, and the hardship of War knitted and consolidated it; his hard fortune at *Cambray*, was the occasion of his good one in *England*; his promising too commended him to Cardinal *Wolsey* for Service as they had done to *Frescobaldi* the Italian Merchant at *Lena*, for relief; and his Gratitude to both recommended him to Posterity; the Merchant he paid in his own Coin, but with English Generosity *Wolsey* he defended in Parliament from an Attainder; and tho' he could not keep his Patron from falling, yet he rais'd himself by speaking in his defence; for his Master brought him in to serve his Country in Parliament (that great School of experience) and then his King at Court where defending his Master's great Actions, he made it evident he could perform greater; his advantageous starting is more than half way in the race of Preferment. His Conscience inclin'd him to the Churches Reformation, his Interest comply'd with the King's; he unlock'd the Secrets of Monasteries by his Spies; and put the King upon destroying them by his Power.

University of *Cambridge* made him Chancellor to
 ve it self, in an Age wherein Covetousness could
 barrel a College, as well as an Abby into Super-
 stition. He reforms the University, in order to
 the Reformation of the Church; enjoying the
 study of the Scriptures and Tongues, instead of
 school-Divinity and Barbarism; recommending
Aristotle, *Agricola* and *Melancthon* to their Reading;
 and the Doctrine which is in Spirit and in Truth
 to their Faith. As the Abby's improv'd his Estate,
 his Master advanc'd his Honour; within five
 years, he was Knighted, Master of the King's
 Jewel-House, Secretary of State, Baron, Vicar-
 general or Vice-gerent in Ecclesiastical Affairs,
 Master of the Rolls, Knight of the Garter, Keeper
 of the Privy-Seal, Lord High Chamberlain, and
 Earl of *Essex*; he had no sooner attain'd an Earl-
 dom for himself, but foreseeing the alterations of
 Affairs, he secur'd a Barony for his Son, not for-
 gettable by the Attainder of his Father. He set
 up the old Taxation of Knighthood at *Queen Anne's*
 coronation, and levy'd it. He was so honest, that
 he acquits *Queen Anne*, in his Letter to the King and
 Queen; yet so much a Statesman, that he Condemn'd
 her upon the Bench. But to secure the Interest of
England, he improv'd it's Religion; that as some
 new late Acts had disoblig'd the *Pope*, a new re-
 form'd frame of Christianity might exclude him;
 the differences between us and *Rome*, were to be wid-
 en'd, lest they should close; and he judg'd it pru-
 dent to engage the Conscience and the Estate in
 one Bottom, that he might hold the one out of the
 tenderness of the other: The King's Supremacy
 cut off the *Papists*, and the six Articles, the *Prote-*
stants: Reformation must be manag'd leisurely, and
 alteration of Religion by just degrees; Instruction

preceding Execution, and the People's capacity growing up with their Governour's Regulations. *But Cromwell* being over eager in joyning his Master's Interest with that of the *Protestant Smalcaldick League* in *Germany*, and in procuring thence a *Protestant Queen* (*Anne of Cleves*) for *King Henry* his Master's Bed, was arrested for presuming to Act in those matters of State, without the King's express Commission or Consent; and attainted absent by a procedure he had invented himself; dying as cunningly as he had liv'd, for some ambiguous Words, which, *Parliament* Interpreted to his ruin; as when one said *He was accus'd for disloyalty to the King*, he said, *He would stab him with his Dagger, if he were*: *Thence* his Attainder was for Heresie as well as Treason; yet he said, *He dy'd in the Catholick Faith*, being beheaded on *Tower-Hill*, on *July the 28th, 1540*. A great Scholar he was none (the *Latin Testament* gotten by Heart being his Master-Piece), nor studious Lawyer, nor ever admitted to the *Inns of Court*, nor experienc'd Soldier, tho' necessity call'd him upon it, when the *Duke of Bourbon* Besieged *Rome*; nor Courtier, till Bred up in *Cardinal Wolsey's Court*; yet that little of the Lawyer in him so help'd the Scholar, that of the Courtier the Lawyer, that of the Schollar the Soldier, and that of the Traveller all the rest; so that the result of all together, made him for Endowments, Egregious; not to say Eminent or Admirable.

As for his Pamphletick Writings, such as his Injunctions, Orders, Letters, and such of the Schedule-kind, they may be seen or heard of in *John Foxe*, *Bishop Burnet*, and the like eager Zealots, &c. His Faithful Friend to the very last, was *Archbishop Cranmer*, whose Letter written to the King in more than ordinary favour of *Cromwell's* *Ancient*

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at Services, admits of some deduction, says the great Lord *Herbert* in his Life of King *Henry* the 8th, p. 462. who further observes, that *Cromwell* was a special Instrument for keeping down the Clergy, whom in regard of their Oath to the Pope, he usually term'd the King's *half Subjects*; and for expelling the Monks, he said it was no more than a restoring them to their first Institution of being *Lay* and *Labouring* Persons; and they might keep *Strictness* and *Austerity* of Life in any condition, &c.

4. Sir *Thomas Bolen's* Family the City of *London* enrich'd, their Parts rais'd them; his Activity was taking with King *Henry*, as his Daughter's Beauty; he was call'd the *Pick-lock of Princes*; his success upon the Male-content Duke of *Bourbon*, by Sir *John Russel*, who treated with him in Disguise, set him as high in the King's favour, as his Wife was, who being a Vertuous Lady, was the King's Friend, but not his Mistress, his delight, but not his Sin, in all probability. His Embassies, how successful soever, were scarce more remarkable than the Education of his Children; his eldest son being bred at the Emperor's Court, his youngest with the Pope at *Rome*, and his Daughter with Queen *Mary* in *France*. Many Love-Letters between King *Henry* and Sir *Thomas's* Daughter, *Anne Bolen*, were sent to *Rome*; one Letter between the Cardinal and his Confederates, is fetch'd thence by Sir *Thomas's* dexterity; who advis'd Sir *Francis Bryan*, then Resident there, to get in with the Pope's Closet-keeper's Courtezan, and shew her the Cardinal's hand, by which she might find out and copy his expresses; as she did to his ruin, and our King's great Satisfaction; to which Letter is annex'd a Declaration under his hand, and that of the

Lords *Darcy, Mountjoy, Dorset and Norfolk*, of four Articles against the great Cardinal. Sir *Thomas* Service advanced him to the honour of a Baron Viscountship (of *Rochford*) and Earldom of *Wiltshire*; being oblig'd to sit upon the Condemnation of his Daughter *Queen Anne*, and his Son Lord *Rochford*, he dy'd soon after in the same Year 1538. His Letters and Memoirs of his Embassies are to be heard of in our Historians of those times, &c.

5. *Essex* bred Sir *Tho. Audley* to that honour which his Ancestors lost; his fair Estate brought him to the Temple; his proficiency in the Law, to the Court: His Reading upon the Statute of Privileges commended him to the King's Service; his speaking for the Prerogative in Parliament, brought him to the King's favour: His Stewardship to the Dutchy of *Suffolk*, rais'd him to the Attorneyship of that of *Lancaster*: In troublesome and designing times, a popular Orator is a good Courtier, and leading Parts in Parliament or Convocation are great Merits: In the Black Parliament, he was a Member by his own Interest, and a Speaker by his Majesties Recommendation: Sir *Thomas More* was to serve the Crown in the Lords House, and Sir *Thomas Audley* was to succeed him in the House of Commons, as well as being Lord Keeper in *More's* Death. *Audley* at once gratify'd the present humour of the King and the constant temper of the People, by six Bills against the Clergy. (1.) Against the Exactions of their Courts. (2.) Against the Election of their Corps and Mortuaries. (3.) Against their Worldly Occupations, as Grazing, Tanning &c. (4.) Against their Merchandizing, &c. (5.) Against their Non-Residencies. (6.) Against the Pluralities of the Ignorant and the mean Salaries

the Learned, &c. When Sir Thomas was made
 Sergeant at Law, he was the first of eleven; his
 entertaining day was the last of six; the King,
 who pay'd for his Dinner, was invited to it;
 but Audley himself had the first Cut of Abby-
 lands, to secure himself with the King; who
 might well trust him with his Conscience, when
 he trusted the King with his; owning no Doctrine,
 but what was Establish'd, ever judging the Church
 and State Wiser than himself. He was forc'd to
 take Queen Anne to the Tower, but he would not
 Condemn her; rather escaping than refusing unwe-
 lcome Employments, wherein he must either dis-
 please his Master or himself: He was tender but
 not wilful; waving such Services dexterously,
 wherein he must oppose his Master dangerously:
 Those Insurrections which the rigour of others had
 rais'd, his Moderation allay'd; breaking the factions
 with Indulgence, which would have been streng-
 then'd with opposition. Cromwell pull'd down Po-
 pery with his Power, Audley kept it down with his
 Policy; enjoyning the Preachers to Detect the
 Follies of that way, which is reckon'd the Wis-
 dom of this World; and owning no Opinion a-
 gainst the Government of England, nor any design
 against it's Interest. He had a moderate way to
 secure the Priviledges of Parliament, by Freedom
 from Arrests; and the good will of the Citizens,
 by an Order about the Payment of Debts. In ano-
 ther Characteristical Pamphlet of Sir Thomas Audley,
 'tis said of him, That, he never mov'd any of his suits
 to the King, but when in hast, and most commonly
 amusing him with other matter, until he pass'd his re-
 quest. His Actions were manag'd for Applause as
 well as Service, for he watch'd the Circumstances
 of his Actions, that they might be taking, as well

as their Issue, that they might be useful; and contriv'd that the least of his Publick Actions should come off with Reputation. He follow'd the most passable and plausible, rather than the most able Men; living in a time, when Active Men were more useful than the Vertuous. The Age was uncertain, Interest not so; Sir *Thomas* was fix'd in the one, above the Alteration of the other; understanding what was most convenient at a time, when there was nothing Lawful. He was well seen in the Flexures, windings or Meanders of Affairs; at the depth whereof other heads not so steady, turn'd giddy. He had the Arts of a Statesman, and the Closeness of a Politician; reserved he was, but no dissembler; for if a Man have that Penetration of Judgment, as he can discern what things are to be laid open, and what to be kept secret, and what to be shew'd with half Signs, and Dim-Sights, and to whom and when (which indeed are Arts of State and Arts of Life) to him an Habit of Dissimulation, is a hinderance and poorness. He, as an able Man was always Frank and open, but wary; knowing how to stop and turn within the compass of Equity and Honesty. Patience can weather out the most Turbulent Age, and a solid Judgment the most intricate times; the reserv'd and quiet Man is the most secure; activity may raise a Man, but wariness must keep him up. If he had done nothing, he had not been seen; if he had done much, he had not been suffer'd; between two extreams *Audley* could do well.

6. Sir *William Fitz-Williams's* Judgment in Parliament brought him to the notice, and his activity in the Wars recommended him to the Service, of King *Henry* the 8th. The Court with most of the Nobility, Gentry and Dignify'd Clergy, were for

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for a Reformation, the lesser Clergy and People pleaded for the Old *Papish* Romanism; Sir *William* offer'd his Opinion for a Mean between both, *viz.* 'That since it was unreasonable to tie up Mankind 'in blind Obedience one towards another, and impossible to run through all Difficulties and Controversies, our own selves; (so much time and Money must be spent in such an undertaking, so many Languages learn'd, so many Authors read, so many Ages look'd into, so many Faiths examin'd, so many Expositors conferr'd, so many Contradictions reconcil'd, so many Countries travell'd, for any considerable Satisfaction) to believe all, is inconsistent; to neglect all, is impious; there remains no other way for the *Laicks*, but to recollect and stick to the most Common, Authentick and Universal Truths, (tending to Virtue and Godliness) apart and separated from what is doubtful and controverted, and tending only to strife and perplexity; and by these, to live our selves, and examine all other pretensions whatever; there being no part of Religion but what hath Vertue and Grace as its Foundation and Design: Away that would keep Men from Atheism, under a sense of Religion; from endless Controversies, in the solid Practice of Vertue; from fatal Divisions, in Peace and Concord. Let us (said he) establish and fix these Catholick and Universal Notions, and they will settle our Souls, and not hinder us to believe whatsoever is Faithfully taught by the Church, or submit to what is Authoritatively enjoyn'd by the State. So that whether the *Eastern, Western, Northern or Southern* Teachers, and particularly whether my Lord of *Rocheſter* or *Luther* be in the right, we *Laicks* may so build upon those Catholick and Infallible Grounds of Religion, as whatsoever Superstructures

of Faith be rais'd, these Foundations may support them, &c. This Discourse being Pamphletted about, to Court, City and Country, open'd a door to the Reformation intended, and shut out all those prejudices it might lie under from the State, and Religion of Fore-fathers, &c. However, 'tis evident, this is the great Rule the reform'd Order of the *Protestant* Spiritualists, call'd *Quakers* and others, seem to walk by. Hereupon Sir *William* is invited to Court, where he is employ'd in Foreign Negotiations; and as Admiral, with thirty six Ships he gave Law to the Narrow Seas, as Sir *Robert Pointz* with forty more did to the Main, &c. Sir *William* with Sir *Anth. Fitz-Herbert*, brought up the Bill of High-Treason against Cardinal *Wolsey* in Parliament; whereof the 2d Article was for treating with the *French King*, without his Masters Privy or Consent; as also for treating between himself and the Duke of *Ferrara*, &c. The 13th Article was for persuading the *Pope* by indirect Practices to suppress Monasteries, &c. The 18th was for saying to the *Pope* (in order to the obtaining of a Legantine Power, to the indelible shame of the Church of *England*) that the Clergy of *England* were given *In Reprobum Sensum*, &c. For his Services by Sea and Land, he was made Admiral of *England*, Lord Privy-Seal, and Earl of *Southampton*, &c. He dy'd at *York*, in the Expedition against *Scotland*, without any Male Issue, in 1542. Reg. 31. &c.

7. *Edward Fox* Bishop of *Hereford*, was Born in *Dursley* in *Glocestershire*, brought up in *Eaton*, then in *King's College* in *Cambridge*, and dy'd Provost thereof (as Mr. *Loyd* says in his *Observat.*) on the 8th of *May*, 1538. He was Almoner and Privy-Counsellor to King *Henry* the 8th, and was the first that

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that brought Dr. *Cranmer* to the knowledge of the King, as he brought the King to the knowledge of himself. Being afterwards Bishop of *Heresford*, he was a great Instigator of the Politick and Prudential part of the Reformation, and was not less able, but more active than *Cranmer* himself: So famous was he, that *Martin Bucer* dedicated unto him, his Comment upon the Gospels: So learned he was, that he writ several Theologico-Political Pamphlets; whereof the chief was that of, *De Differentia utriusque Potestatis*, or *De Differentia Regia Potestatis & Ecclesiastica*, & *qua sit ipsa Veritas, ac Virtus utriusque*, Lond. 1534. 38. tho' the King gave the finishing stroak to it, after the revising hand of most of the other Bishops, &c. An Oration of his, in *Fox's Martyrologe*, &c. Annotations on the Poet *Mantuan*, &c. So worthy was he, that the King employ'd him on several Embassies into *France*, *Rome* and *Germany*. His Polity was observ'd equally in the Subject and in the Preacher; for it appear'd in the contrivance of his Sermons and Discourses; where, tho' all knew he read but little, yet all saw, that (by a Scheme and Method, his strong Head had drawn up of all Books and Pamphlet-Speeches) he commanded all Learning: His Explications of the Text were so genuine, so exact, as if he had spent his time in nothing else but in Criticks and Commentators; his Divisions so Analytical, as if he had been nothing but Logick; his Enlargements so Copious and Homogeneous, as if he had seen nothing but Fathers and Ecclesiastical Writers; the Curious and Pertinent mixture of Moral Sentences, so various, as if he had been but a Humanist; the drift and design of all, so close, that it argu'd him (what indeed he was) a clear and clean Head-Piece. A jocular Theme of one of his own Characteristick

raſteriftick Pamphlets, us'd to be, that his Father's Money help'd him to his Parſonage, and his Mother's Wit, to his Biſhoprick. Often was this Pamphlet-Axiom in our Biſhop's Mouth, before ever it was in *Philip the 2d's. Time and I will Challenge any two in the World.* Diſcourſing one day, when Embaſſador, of terms of Peace, he publiſh'd this State-Pamphlet, *Honourable ones laſt long, but the Diſhonourable no longer than till Kings have Power to break them:* The ſureſt way therefore, ſaid he, to Peace, is a conſtant preparedneſs for War. Two things he would ſay muſt ſupport a Government; Gold and Iron; Gold to reward its Friends, and Iron to keep under its Enemies, &c. He was ſo good at his Interrogations, that he would run up any Man to a Confeſſion or a Præmunire, &c. Fox was his Name, and Cunning his Nature, &c. By his laſt Will and Teſtament (in *Offic. Prærogat. in Reg. Dingley, Qu. 25.*) made the 8th of May, 1538. and prov'd the 20th of March following, it appears that he bequeath'd his Body to be buried in the Church of *St. Mary-Hault* in London, now call'd *St. Mary Mounthaw (de Monte alto)* the Patronage of which belongs to the Biſhop of *Hereford*, &c.

8. We may ſay Sir *Anth. St. Lieger*, he was Born in *Kent*, and Bred in *Chriſtendom*; for, when twelve Years of Age, he was ſent for his Grammer-learning with his Tutor into *France*, for his Carriage into *Italy*, for his Philoſophy to *Cambridge*, for his Law to *Grays-Inn*; and for that which compleated all, the Government of himſelf, to Court. His Maſter-piece was his Agency between King *Henry* the 8th and Queen *Anne*, during the agitation of that great buſineſs, of the Divorce between the ſaid King and his Queen *Catherine*. His Polity, was ſeen in catching Cardinal *Wolſey* in that fatal

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Word, *The King may ruin me if he please!* and that very saying did the *Fait*. *Cesar* was the first that came to undo the Common-Wealth, Sober; Sir *Anthony St. Lieger* was the first that sav'd this Kingdom, Drunk; for, in being abroad one Night very late, and much elevated, he must needs fancy an extraordinary Light in the Cardinal's Closet; with which fancy he ran to the King, and altho' much in Drink, prevail'd with him so far, that he sends to the Cardinal, and there find's that *Juncto* that threatn'd his Kingdom. He was the first Vice-Roy, because King *Henry* the 8th was the first King, of *Ireland*. Three times had the *Irish* Rebels made their Solemn Submission to other Deputies, the fourth time now they make it to him, throwing down their Girdles, Skins and Caps. No sooner was he possess'd of the Government, but he thought of Laws, those Ligaments of it: Therefore our Knight considering (as he saith, in the Preface of his *Constitution*) that they, the Poor *Irish* Souls, could not relish those exact Laws of *England*, to live or be rul'd by them, immediately prescrib'd, enacted and published such as agreed best at first with their Capacity; what he could, he ordain'd according to the incomparable rule of the *English* Laws; what he could not, he regulated according to his Judgment of the *Irish* present Circumstances and Abilities. He saw the Kingdom could never be Subject to his Master's Power, while the Church was Obedient to the *Pope's*; therefore, as he persuaded the Nobility to surrender their Estates to his Majesty at *London*, so he oblig'd the Clergy to make over theirs at *Dublin*. But in vain it is to reform Laws, unless we reform Persons too; therefore as he sent Orders to reduce the *Irish* Nobility, in their several Countries; so he sent for themselves

themselves (to the respective House Built for them by his Majesty near *Dublin*) to be civiliz'd in the Court. A Man had thought there had not been so much Corruption in the Church of *Rome*, as to admit Children to Church Livings (for which, Men are hardly sufficient) but that Sir *Anthony St. Lieger* was forc'd to make this Law, *That no Children should be admitted to Benefices, &c.* We had not known this Sin, had not the Law said, *you shall not invest any under sixteen Years of Age in Benefices.* The Clergy he found there too many, and the Nobility too few; he lessen'd the Number of the one to weaken the *Pope*, and improv'd the other to strengthen his Master; of whom they held not only their Estates, but their Baronies too, as oblig'd to Duty in point of Honour, as well as in point of Interest. But in vain doth he civilize the present Generation of the *Irish*, and neglect the future; as therefore he provided Cities for the Parents, so he erected Schools for the Children; that the one might forget their Barbarism, and the other never know it. The Pamphlet-Maxims mostly publish'd by himself, were these three things, which he was us'd to say, would settle a State, 1. *Good Godfathers, performing their Vows.* 2. *Good Householders, overlooking their Families.* 3. *And Good Schoolmasters, Educating Youth;* this last the most useful, tho' the most contemptible Profession. An *Athenian* being ask'd what God was, said, *He was neither Bow-man nor Horse-man, nor Pike-man nor Foot-man, but one that knew how to command All.* Sir *Anthony St. Lieger* was neither Soldier nor Scholar nor Statesman; yet he understood the way how to dispose of all these to his Countries Service, and his Master's Honour; being all of them Eminently, tho' none of them Pedantically and Formally in himself.

himself. There was none more Grave in Council than he, in the Morning ; none more Free at Table at Noon ; none more Active in the Afternoon ; and none more Merry at Night. All Prudence is not lodg'd under a Demure-look and an Austere Carriage, &c.

9. *John Fitz-James Knight*, was Born at *Redlinch* in *Somersetshire*, Bred in the Study of our Municipal Laws, and at last advanc'd by King *Henry* the 8th to be Chief Justice of the King's Bench. He sat thirteen Years in his place, demeaning himself so, that he liv'd and dy'd in the King's Favour, *Reg. 30. An. Dom. 1539.* Tho' there be none left at *Redlinch* of his Name and Family, they flourish still at *Lewson* in *Dorsetshire*, descended from *Alfred Fitz-James*, Brother to this Judge, and to *Richard* Bishop of *London*. He was one of the three Men, of whom it is said, *That because they never pleas'd their Master in doing any thing unworthy, they never displeas'd him in doing any thing that is just ; when base compliance goeth off with the contempt of those it hath humour'd, a noble resolution comes off with the esteem and respect of those it happen'd to discontent.* And when the Attorney-General bespake his Favour in a Publick cause ; *Trouble not your self,* said he, *I'll do the King right ; the King is cast, the Attorney Expostulates, the Judge satisfies him, That he could not do his Majesty right, if he had not done Justice.* But the most noted Oral Pamphlet of his most frequent and extempore-Editions was, *That we must have two Souls, as two Sieves ; one for the Brain, and the other for the Flower ; the one for the Grose of a Discourse, and the other for the Quintessence.* The People of those times, would live and die with the Pope and Counsel ; and this Judge *Fitz-James*, with the King and Parliament ;

liament; the Grand Article of his Faith was, I believe as the National Church believes; and the great Rule of his Practice was, I will live as the Law directs.

10. Sir Win. Molineux jun. was of Seston in Lancashire; whereof he brought the whole Possess or Strength to the seasonable succour of the Duke of Norfolk, with whom he performed Signal Service in Flodden-Field, against the Scots. Whereupon King Henry the 8th wrote him a Gratulatory Letter in the Pamphlet-Form following: *Trusty and well Beloved, We Greet you well. And understanding as well by the report of our Right Trusty, Coxin and Counsellor, the Duke of Norfolk, as otherwise, what acceptable Service you amongst others, lately did us, by your Valiant towardness, in the assisting of our said Coxin against our Enemy, late King of Scots; and how courageously you, as a very Hearty Loving Servant, acquired your self for the overthrow of the said late King, and distressing of his Malice and Power, to our great honour and the advancing of your no little Fame and Praise; for which we have good cause to Favour and Thank you, and so we full heartily do; and assured may you be, that we shall in such effectual wise, remember your said Service in any your reasonable pursuits, as you shall have cause to think the same right well imploy'd to our comfort and weal hereafter. Given under our Signet at our Castle at Windsor, the 27th of November.* It appears by our Author, that the like Letters *mutatis mutandis*, were sent unto Sir Edward Stanley and some other Persons of Principal Note in Lancashire and Cheshire. The Latin Tongue then wearing out its Barbarisms, Sir William spoke and writ Elegantly; Plutarch's Lives and Morals (which Collection of Pamphlets, the great Grecian Quæzæ said, would furnish the World, if Learning were lost)

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he epitomiz'd punctually; the Active and Practical part of Geography he study'd intently; to these severer Studies, he added those more Airy of Music, Poetry and Heraldry; four excellent Tutors in the foresaid Arts and Sciences being entertain'd at once for his Education in his Father's House.

None pleas'd the King better at Court than Sir William Adolpheux, who (as Cardinal Wolsey) got in with King Henry the 8th, by a Discourse out of Aquinas, in the Morning; and a Dance at Night. None serv'd the King better in the Country, than Sir William, who laid such Obligations upon Tenants and Neighbours, that he had 6000 Men at Command; such was his Prudence and Justice, that there were more Differences ended in his ParLOUR, than in Westminster-Hall; such also was his Care and Watchfulness, that no Treason in his Country stir'd, but his Agents discover'd it, and his Militia was at an Hour's warning to suppress it. But most of his present descendants be now of another Kidney, as being of the old Popish Obedience and Romish Church-Government; yet the chief of them at present, with an Irish Title, is said to be so cautious, as to entertain no English Popish Priests, but only two or three Walloon or French or some other Foreign-Country-Jesuites, either as an imaginary evasion against the Laws, or as a Parrey against the more home-pusbes of the home-born Jesuitical-Policy, or as a small fence against the ravaging wants and necessities of the poorer sort of Priests and Romanists, or as an Outlandish cover for English-Catholick Covetousness, or other Romish designs. However it be at present, formerly that brave Ancestor of theirs, was so popular, as never to fail of being call'd to the Parliament, and so Active, as to be always

useful there; none understood better how to move
 to press, to quit, to divert, to escape, to watch
 and mould a Business; none knew better the Con-
 federacy of Contrivers, Speakers, Sticklers, Di-
 viders, Moderators, and the I and No-Men, their Me-
 thod and Correspondence; none more Patient and
 Industrious, when a lower Faction was firmer in
 Conjunction, and a few that were Stiff, tir'd out
 many Moderate; he had no Business to be impos'd
 upon, no Weakness to be deluded, no Scurfiness
 of Fortune to be corrupted by fond hopes or false
 Promises of Perfection, to wave the very Pinch of
 a Dispute; no Pleasure or Vanity to be diverted
 while the Vigilant faction steals a Vote worth a
 Kingdom; no Sloath or neglect, to be surpris'd
 no partiality to be byas'd, no discontent to satisfy
 no passion to misguide; as one that hated nothing
 but what was dishonest, fear'd nothing, but what was
 ignoble; and lov'd nothing, but what was just and
 honourable. One of his most noted Verbal Pam-
 phlets, was that which he gave the last Tradition-
 ary Edition to, upon his Death-Bed, dedicating
 to his Son, viz. *That he should let the under-
 stood; meaning that his Tenants should be so well
 us'd, that they might thrive, and but so well, that
 they should not be idle, but that every Body should
 be employ'd; for the Tenants are the supports of
 Family, and the Commonalty are the Strength of
 the Kingdom; Improve christly, said he, but force
 not violently either your Bounds or Rents above your
 Fore-Fathers, &c.*
 Sir Thomas Darcy was one of King Henry
 the 8th's first Counsellors, and made Baron and
 Warden of the West-Marches of Scotland; where
 Peace would be no longer kept than (as he observ'd)
 we had a Sword in our Hands, and an Army on the
 Border

Borders. Whence the Lord *Darcy's* Pamphlet-Maxim,
upon that Subject us'd to be thus publish'd; *Consci-*
ence guided other Parts of the World, and Fear, Scotland.
Consequently he invaded them duly once a Year.

12. Sir *Edward Stanley*, for Crowning *Flodden-*
Field-Conquest, was made Baron and Lord *Mount-*
egle. Twice did he and Sir *John Wallop* Land with
only 800 Men in the Heart of *France*; and four
times did he and Sir *Thomas Lovell* save *Calais*, the
first time by Intelligence, the second by a Stratagem,
the third by Valour and Resolution, and the fourth
by Hardship, Patience and Industry. In the dan-
gerous Insurrection by *Ash* and Captain *Cobler*,
(*alias Mackrel* the Monkish Prior) his Zeal for the
Reformation was above Scruples, and his Army
was with him before his Commission, for which
dangerous piece of Loyalty, he ask'd Pardon, and
receiv'd Thanks. He cut off the Rebels, by cutting
off their Provisions, and by sowing Misunderstand-
ings and Divisions among them, &c.

13. Sir *Robert Wingfield* was Deputy of *Calais*,
where his Policy went as far as his Master's Power,
especially in that Treaty, which ty'd up the *French*
King's Hands behind his Back, and the *Scotch* be-
tween his Legs. Nay, he almost persuaded *Maxi-*
milian out of his Empire in 1516. tho' he wish'd the
King not to accept of it, till the *French* were out
of *Italy*. Sir *Robert's* Summary Treatise of advise
to *Henry* the 8th was, to repair our Frontier
Towns and Ports, an Army ready in the North,
and a constant Parliament. Some do better by
Friends or Letters, *Wingfield* best by himself; ob-
serving that he never fail'd, but when he intrusted
others with what he could do himself; his Person
proceeding regard, and his Eye seeing more than any
could employ; and his present mind being more

ready in his own Affairs upon any alteration, to come on, draw back, or otherwise to accommodate matters, than any substitute, who seeth not the bottom of things, nor the turn to occasions. It was the Observation of those days, that Sir Robert Wingfield was the best to prepare and ripen designs, and Sir Thomas Bolen to execute them, &c.

14. Sir William Compton was Chief Gentleman of the Bed-Chamber to Henry the 8th, and was clearly for the League against France, as an opportunity to regain our right in France, and strengthen our Interest in the Church and the Empire: The Lord Darcy was against it, because France was too hard for us before it swallow'd up our Confederates of Britain and Normandy, and much more since; advising some more noble attempts for our just Empire upon the Indies. When a matter exceeded Sir William's Capacity or out-reach'd his Sphere and Orb, he had either a peremptory and reasonable word to urge it, or a slight to wave it, or a subtlety to perplex it (that his amaz'd Fellow-Commissioners should as little understand it) or a countenance and gesture to overbear it. However, in general he was close and reserv'd (he had need softly, that cannot well see) leaving himself without observation or hold to be taken what he was. This saying is at once his Historical Tract and Monument: 'Kings must hear all, but believe only one; for none can give a solid advice but he that knoweth all offensively and defensively, and he must not be every Body. Sir William rather humour'd than advis'd the King, studying to please him and profit himself, &c. as my Author expresses it.

15. Sir Hen. Marney was one of Young Henry's first Council, who lov'd his Person well and his Prosperity better, and impartially advis'd him for his good

and modestly contested with him against his harm; that Council that was Hand as well as Head, and could perform as well as advise; this was the searching Judgment that discover'd *Buonviso* the *Lucchese's* Letters to the French King, betraying our designs as soon as thought on, and instructing him for prevention, before our King was ready for the attempt. Sir Henry Marney ever offer'd what was solidly safe, rather than what was superficially plausible; as one who was a Stranger to the Wisdom of the latter Age (as the Lord Bacon describe's it) which is rather for fine deliveries and shifts from Inconveniences, than for solid and grounded courses to Advantage, &c.

16. Sir John Fineux was Born at Swinkfield, in the County of Kent, a place bestow'd upon his Ancestors, by a great Lord in Kent, call'd *Thomas Criol*, about the Reign of King *Edward* the 2d. At eight and twenty Years of Age, he betook himself to the study of the Law, and eight and twenty Years after, he was made a Judge, and eight and twenty Years after that he dy'd in his Judicature; forty Years whereof, he said, he liv'd by his Industry, twenty by his Reputation, and ten by Favour. He dy'd in 1526. aged eighty four, and lies buried in *Christ-Church* in *Canterbury*, having had a fair Habitation in that City, and another in *Herne* in that County; where his *Motto-Pamphlet* still remaineth in each Window, *Misericordias Domini in aeternum Cantabo*. He was a great Benefactor to *St. Augustin's* in *Canterbury*; the Prior whereof, *William Mallabam*, thus highly commends him; *Vir prudentissimus, genere insignis, justitia praeclarus, pietate reuerens, humanitate splendidus & charitate fecundus*. He was very Eminent and Active in the two profitable Parliaments of *Henry* the 7th,

where he had the Hearts and Purfes of the People at his Command, and the Eye of his Sovereign upon his Person. But King *Henry* the 7th knew not how well this Gentleman could ferve him, till he faw how effectually he did oppofe him about the tenth Penny rais'd for the War in *Britain*, which rais'd another in *York*, where tho' the Rabble (that murder'd *Henry* Earl of *Northumberland*, who was to levy the Tax) had not his Countenance for their Practice, yet had they his Principle for their Rule, which was this; *Before we pay any thing, let us fee whether we have any thing we can call our own to pay.* So able, tho' reserv'd a Patriot, thought the wife King, would be an ufeful Courtier; and he that could do fo well at the Bar, might do more on the Bench. Cardinal *Morton*, Archbishop of *Canterbury*, was againft his advancement, as an encouragement to the Factionous (whose *Hydra-Heads* grow the fafter by being taken off by Preferment, and not by an Ax) the King was for it, as the moft probable way of weakening of them, and who, when the moft sober and wife part of them draweth off, are but a rude Multitude and a rope off Sand; when a Commoner, none fo ftiff for the Subjects Privilege; when a Judge, none fo firm to the Princes Prerogative; two things however (they fatally clafh'd of late) that are folid felicities together, and but empty Notions, afunder; for what is Prerogative but a great Name, when not exercis'd over a free People? And what is Privilege but a fond Imagination, when not fecur'd under a Powerful King, that may keep us from being Slaves one to another by Anarchy, while we ftrove to be free from his Tyrany? That People is beyond prefident free, and beyond comparifon happy, who reftrein not their Sovereigns Power to do them harm fo far as that

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he hath none left him to do them good. Careful he was of the Law, for he was a Judge; and as careful of his Sovereign's Right, for he was a Subject. No Ominous clashes between Courts in his time; nor setting the King's Conscience in Chancery against his Will in the King's Bench. When a Notorious Enemy of Judge Fineux, had a cause depending before him, *It might have gone against you, my Friend* (said he) *had you been my Enemy.* As, about his Business, none was more close, so in Company, none more open; having so complete a command of himself, that he knew to a Minute when to indulge, and to a Minute when to restrain himself. He was Steward of 129 Mannours at once, and of Counsel to sixteen Noble-Men. He left behind him three and twenty Folio's of Notes, and bequeath'd 3502 Cases (he manag'd himself) to his Executor; and to all his acquaintance, this Moot-Case (still extant amongst his *Memoirs*) thus resolv'd; *That we should not complain we have little time, but that we spend much either in doing nothing, or doing evil, or in doing nothing to the purpose, &c.* Many Acquaintance but few Friends was his Observation; and his Pamphletick Memorial thereupon was; *he had been undone by his Acquaintance, had he not been rais'd by his Friends.* His device upon his Sergeant's Ring was, *Sua quisq; fortune fater.* And his own Practical Memorandum was, *That no Man shriv'd but he that liv'd as if he were the first Man in the World, and his Father were not Born before him.* Judge Fineux always oppos'd Empson and Dudley's too severe Prosecution of Penal Laws, while Henry the 7th was living; and laid it before him so Faithfully, when he was a dying, that Henry the 7th repented of it, if not too late: Wheace was publish'd this Pamphlet-Observation

concerning State-Ministers: *He is high a while, that serves a Princes private Interest; he is always so, that is careful of his publick Good.*

17. Thomas Grey Marquess of Dorset, was a great Statesman as well as Soldier, both by Land and Sea; and of extraordinary corporal Vigour and address at Jufts and Tournaments; at a Solemnity whereof, six Germans were at his Mercy, and four French-men at his Feet. His conduct in the Field was not to go by rote or by fore-conceiv'd Rules, but by present Prudence and Digression in Occasional Emergencies, observing Time Place and Persons; neither would he lye open to an Enemies design by a constant method; but alter his Stratagems, and contradict all the Rules of Discipline, to disorder the Enemy and disappoint his expectation; his Book limited not his design, nor his Paper-Plot his undertakings. Land-service was his exercise, but the Sea his delight; the Compass his study, the Stars his care, Trade his thoughts, our own and Foreign Havens his discourse, a Seaman his Familiar and three Sea-Fights his Triumph; his Converse and Speech was Warriour-like, plain, short, smart, material and pertinent; there was a time when he would say nothing, and a time when he would say something, but never a time when he would say all. Notwithstanding, the times could not endure his Virtues, nor he their Vices, yet his Christian Stoicism dar'd publish before King Henry the 8th (whom it was less fatal to ruin than to displease) when Pensive, this home-address, viz. *Never was that Man merry, that had more than one Woman in his Bed, more than one Friend in his Bosom, and more than one Faith in his Heart.* Yet he dy'd with this Laconick Monument from the same King, viz. *That honest and good Man.*

18. Sir Charles Somerset, afterwards Lord Herbert

of

of Gower, and Earl of Worcester, endear'd himself to King Henry, as much for his Maxim (that Reason of State was Reason of Law) as for his advice, *That the King should never stick at Law, in case of publick good; and yet that all his Acts for publick good, should come as near as possible to the Law.* This was the slippery Subject of many State-Pamphlets in those precarious times. So popular was Somerset, that he receiv'd all the Petitions against Empson and Dudley, whom yet he would have punish'd but with a sparing Hand. Two things this Lord advis'd his Master to, before he put the Crown upon his Head. 1. To redress the People's grievances under his Father. 2. To Marry, not in France, where he had a Title; it being a Kingdom so near us, that by reason of mutual Jealousies, we may have Peace with it some times, but Friendship never. He was Lord Chamberlain in the Household, and General in the French expedition; his assistants were the Earls of Northumberland, Shrewsbury, Kent and Wiltshire; his followers, the Lord Audley, De la Ware, Carew (Master of the Ordnance) Sir ——— Oughtred, Sir Henry Guilford, Sir Edward Poynings, Sir Charles Brandon, Sir Alexander Baynam, Curson, &c. At the interview between King Francis and King Henry, he publish'd that Device or Motto (*Cui adhæreo, præst*) which speak's the Honour of England and the Interest of Europe.

19. Edw. Stafford Duke of Buckingham, vied with the King in Gallantry, and with the Cardinal in Pride; of the one he speaks irreverently, *That Women govern'd him more than he did the Kingdom;* of the other indiscreetly, *That Francis govern'd France, and Harry England, and Wolsey both;* adding, *That the Commonalty might well complain, when we had two Kings to maintain.* And the Duke once holding

holding a Bason to the King, the Cardinal as soon as the King had done washing, dip'd his Hands into the same Water; which rais'd such Indignation in the Duke, that he pour'd the Water upon his Feet; and this so provok'd the Cardinal, that he declar'd he would *Sit upon his Skirts*; to make a jest of this Vulgar Expression, the Duke appear'd before the King the next day in a Garment without Skirts, and told his Majesty, that it was by way of Prevention; which added new fuel to a Fire that could not be extinguish'd without his Blood: so dangerous it is for great Men to descend to jesting. To remove all supporters, the Malicious Cardinal caus'd the Duke's Father-in-Law, the Earl of *Northumberland* to be imprison'd upon some suggested Crimes; and his Son in Law the Earl of *Surrey* to be sent Deputy into *Ireland*; then he proceeds to manage the Witnesses, particularly *George Nevill*, Lord *Abergavenny* the Duk's Son-in-Law, whom the Cardinal oblig'd to be evidence against his Father-in-Law, for fear of being involv'd in the same fate; and *Charles Knevet*, whom the Duke had turn'd out of his service for oppressing his Tenants; and one *Hopkins* a Monk of *Kenton*; the two first evidences depos'd that the Duke by way of discourse was accusom'd to say, *That if King Henry dy'd without Issue, he would obtain the Crown, and that he would punish the Cardinal*; the Monk who pass'd for a pretended Prophet, or rather a Wizard or Cunning-man, was made to Swear, ' that the Duke had often consulted him about the future State of this Realm, and that he advis'd him to be Popular, ' telling him that he should have all, if he had but ' the love of the People, and that the Duke rewarded him with great encouragements for his ' Sooth-saying, and that the Duke us'd other Arts

to secure the Succession, by disparaging the present Government, and by threatening King *Henry* with the same Dagger that should have murder'd *Richard* the 3d, and such like. The Cardinal managed the whole Intrigue of this Accusation, especially of the evidence of the Monkish Conjuror *Hopkins*, by and with the advice of another Sorcerer, his Familiar, Dr. *John Sacheverel* (as the Reverend Mr. *Loyd* assures us, in his *Observations on Favorites and Statesmen*, p. 125,) and others, &c. But what sway'd most with jealous King *Henry*, was the Duke's being descended from *Anne Plantagenet*, Daughter of *Thomas of Woodstock*, the Youngest Son of King *Edward* the 3d; and consequently the Duke was order'd to be apprehended and try'd by his Peers, and the Duke of *Norfolk* appointed Lord High Steward for that time, who with a flood of tears deliver'd the formal Sentence of Execution, *Anno Dom. 1521. Reg. 2.* 'Twas as fatal to this great Man to trust his Steward as his Wizard; the one deluded, the other betray'd him. That which ruins the World, finally ruins him, his Tongue; tho' he deny'd the Charge very eloquently, yet he disclaim'd his Life very rashly; for the Duke threw away his, in that fatal word, which could not be recall'd (*I'll not ask the King for my Life*;) great need have we to guard that Tongue, whence flow the Issues of Life and Death. Contemn'd dangers ruin surely, while they surprize us at once, defensively naked and offensively careless. The least beings have their spleen and command our caution; no Creature too mean to be Mischievous, none too Inconsiderable to be fear'd, as long as Weakness can cling to Power, and Power to Malice: What *Knevet* and *Hopkins* would, but could not, that *Wolsey* could and would; if
your

your Enemy be strong, he may awe, if weak he may guard your Life. So much does a Prophetick vanity sway *English* People (that have the most of *Men* of any in the World in Divinations, and an Itch to know things to come) that the witty Sir *Thomas More* and the devout Bp. *Fisher*, were confirm'd in their Rebellious Superstition by the Enthusiastick Predictions of *Elizabeth Barton*; and the Politick Cardinal *Wolfey* was push'd on into the destructive designs and *French* measures of exorbitant ambition, by the insatuating Schemes of the Conjuror, *J. Sacheverel*; and the brave Duke of *Buckingham* was undone by hearkening to the Sooth-saying Witch-Craft of the Monkish Sorcerer, *Hopkins*. Always were these Divinations (like the Astrologers in *Sparta*) by severe Laws, forbidden; yet always were they by vain and designing Persons obtruded. Many *Wives*, *Wo* *England*, harden'd many a Malecontent to his ruin in King *Henry* the 8th's time; *When Hemp is spun*, *England is done*, encourag'd many a *Papist* to his undoing in Queen *Elizabeth's* Reign; *Lap, Nullum*, confirm'd many a deluded Soul to his downfall in King *Charles's* Days and *Oliver's* Anarchy, &c. Together with *Ed. Stafford* Duke of *Buckingham*, that great place of High Constable of *England*, remain's extinguish'd unless some extraordinary occasion revives it; the next three Males of his Posterity, viz. *Henry*, *Edward* and *Henry*, were only Ily'd Lords *Stafford*; the Sister of the last Lord *Stafford* (who dy'd *Anno Dom. 1639.*) marry'd *William Howard*, Knight of the *Bath*, and second Son of *Thomas* Earl of *Arundel* and *Surry*, who was by King *Charles* the 1st, created Viscount *Stafford*, in *Novemb. 1640.* whose Posterity is not yet extinct, tho' mostly *Roman Catholics*, &c.

10. Sir *Edward Poyning*s was the third of eighteen Counsellors,

Counsellors, bequeath'd by *Henry* the 7th to his Son *Henry* the 8th, with his Kingdom; a Privy Council, wherein there was not one Lawyer; and a Cabinet that never condescended for advice to any below themselves; or for performance of any of their Resolutions and Orders to any besides themselves; being a compleat Body of active and knowing Men in their own Orb. Who more resolv'd than *Poyning*? Whose vigilancy made him Master of the Cinque Ports; as his Valour advanc'd him General of the Low-Country-Forces, being 1500 Archers; whom he led on to several Services with success, and brought off (with the loss of not above 100 Men) with honour from the Lady *Margaret*, the *Belgick* Governess, and applause from the whole Country, defended against the Duke of *Guelde*. No less happy was he in his Government of *Tour-nay*, and long before of *Ireland*; for tho' he was only to have charge of the *Irish* Militia, yet at the same time, King *Henry* the 7th, *Anno Dom.* 1495. *Reg.* 14. gave him many Soldiers and a large Commission, to which the Deputy, the Earl of *Kildare* was to be Subordinate, as well as the Prior of *Lang-ton*, who was sent also into *Ireland*, then by *Henry* the 7th, with the Title of Commissioner, to inspect the Civil Government of that Kingdom; and tho' Sir *Edward* could not come at all the Rebels in their Bogs and Woods, and had for that reason some Suspicion of, and debates with the Earl of *Kildare*, yet he prevail'd with the rest of the *Irish* in Parliament, to allow of all Ordinances made in *England* till that day, which formerly had no force in that Kingdom; this Memorable Act is call'd *Poyning's Law*, being made in the 10th Year of *Henry* the 7th, and observ'd to this day. He liv'd and dy'd in Arms; *Bulloign* saw him first a Soldier, and

Ballogh saw him last, the best Camp-Master in all Christendom; always observing three things. 1. The Situation of his Camp, to secure his Army. 2. The Accomodation of it, to supply it. 3. His Retreat to draw off, the Avenues being to be guarded with Soldiers, and Palles to be strengthened with Triangular redoubts; *For*, said he, *he is the best Commander that fights most Men at once against the Enemy, &c.* Howbeit, the Lord Brooke, Sir Edward Poyninge, Sir John Peachy, Sir Edward Belknap, all brave Commanders under *H. 8.* dy'd about 1522. Reg. 12. either of Poyson or Pestilential Air, when War was preparing against the French, &c.

21. Sir Thomas Howard Earl of Surry, was Henry the 8th's Prime Counsellor; a brave and an Understanding Man; who was always instilling into Young King Henry the necessity of making a League with Spain, against the growing Power of our dangerous Neighbour France; he was Lord High Treasurer and Admiral of England. The Earl of Surry's Estate was much wasted in the service of Henry the 7th, and as much improv'd by the Treasury of Henry the 8th, which amounted in the beginning of his Reign to 11800000 Pounds, that is, at the Rate of Money now a-days, Six Millions and a Half; which he dispens'd so thriftily, that old Winchester could not Trapan him; and yet so nobly that Young Henry was pleas'd with him. Sir William Compton set up the King's Rich Life-Guards, which were 50, with an Archer, a Demilance and a Constillier a piece; they and their Horses being vested in Cloth of Gold, under Bourchier Earl of Essex as Captain, and the Valiant Sir John Peachy (who kept Calais in so good Order with 800 Men) as Lieutenant, but this wary Earl got them put down again. When news was brought that

Empson

Emson and Dudley were executed, it was this Earl's Opinion that his Majesty had done more like a good King than a good Master. When the narrow Seas were infested by two Scotch Ships, commanded by one Andrew Barton, a Scotch Privy Counsellor, who under pretence of revenging his Father's Death, and of a Ship taken from him by the Portuguese, obtain'd Letters of Mart from James the 4th his King, he took an occasion to exercise Py-racy upon several English Vessells; the old Earl Marshal and Treasurer clear'd it by his two Sons Sir Thomas and Sir Edward Howard, saying, The King of England should not be imprison'd in his King-dom, while either he had an Estate to set up a Ship, or a Son to Command it. Accordingly his Eldest Son, Thomas, was sent to Command in one Ship, and his Younger Son Edward in another, who engaging with Barton's two Ships in the open Sea, brought the Scotch-men Prisoners to London (only the Pi-rate Barton was so obstinate, tho' wounded to Death, that he encourag'd his Men to Fight, with a Whistle, to his last Breath) whence they were dismiss'd to Scotland. Against the ensuing Inva-sions of James the 4th King of Scotland, our brave old Earl of Surry, made a Victorious stand, and in a Fortnight did he raise 40000 Pounds to pay the Ar-my, now ready to Mutiny, in the King's absence. In so much that when King James of Scotland denounc'd War against King Henry the 8th, this made Answer, He had an Earl in the North, that would secure his Kingdom; as he did with much Resolution, Conduct and Success at Flodden-Field, where he saw a King at his Feet, and a whole Kingdom at his Mercy: 'Tis true, the Scots then play'd the Men, till Stanley, Molineux, Dacres and Darcy, did more than Men; and old Surry's reserve concluded the doubtful day in

in so compleat a Conquest, as brought 12000 Arms, 16 Canons, 4000 Prisoners, and Peace to the *English* Borders; and in particular, the *Scotch* lost most of their Nobility, one Archbishop, two Bishops, four Abbots, and about ten Thousand others; on the *English* side, according to *Polydore*, there dy'd about 5000, tho' others say fewer; and this Battle was call'd *Flodden-Field*, in which our Earl took all the *Scotch* Ordinance, and particularly seven extraordinary fair Culverins, call'd, *The Seven Sisters*; the Dead Body of King *James* was carry'd first to *New-Castle*, and then to *Shene* in *Surry*, where it was honourably interr'd. And thus was King *James* the 4th of *Scotland* cut off in the 39th of his Age, *Reg. 25. Anno Dom. 1513*. He was succeeded in his Kingdom, by his Son *James* the 5th, then but two Years of Age, &c. The brave old Earl of *Surry*, the next Year, was in recompense of his great services, created Duke of *Norfolk*, a Title conferr'd on his Father by *Richard* the 3d, but again extinguish'd, and about nine or ten Years after that, he retir'd to his Country House, having enjoy'd Honours thirty Years, to enjoy himself three. One of his last undertakings was the appeasing of the *London-Tumult*, May the 1st, 1517. when he left behind him this Anti-Republican Principle in a Pamphlet-Apothegm; *A potent and wanton City, is a Stereud Enemy, &c.* He dy'd in the Year 1524. Both this, and the two next Dukes seem'd to concur openly with the Reformation, whatever their underhand Practices might have been; for which Private Management, 'tis thought they suffer'd all along too severely; whereby most of that noble Family became stiff *Roman Catholics*, &c.

Sir *Edward Howard* set out with his Father's Reputation,

putation, and came home with his own. 'Twas his Maxim, *That never did Seaman good that was not Resolute to a degree of Madness!* Accordingly he pursueth the French Fleet to the Haven of Brast, under their own Forts closely; where he landed 1500 Men in the sight of 10000, and wasted the Country, till being too confident, he fell a while after into his Enemies hands, and was drown'd; the Lord Ferrers, Sir Stephen Bull, Sir Thomas Cheney, Sir Richard Cornwall and Sir John Wallop looking on, but not able to relieve him. Sir Edm. Howard would usually give four Reasons, and publish them as four Fundamental Memorandums and Barriers of English Interest against a War with the Low-Countries: 1. The Decay of Trade. 2. The Diminution of Customs. 3. The Strengthening of France. 4. The loss of their Industry and Inventions, and consequently of the Improvement of our Commodities and Manufactures. Whence it appears, that this noble Gentleman was not more a Soldier, than a Statesman; nor more a Scholar than a Merchant, &c. his Brother, the Lord Thomas Howard, succeeded him in his Admiration, after Sir Edmard had been drowned in attacking (by the advice of a Spanish Knight) the French Fleet commanded by Pregent, Knight of Rhodes, who had moor'd up his Gallies just to the ground; from which our brave Admiral had once drove out the French, with his own Barge-Men only; but his other Ships not being able to come up to him, and his own Barge being gone a-Float, he was Unfortunately thrown over Board from the French Gally with a Pike; the French seeing him helpless, rally'd again and re-enter'd their Gallies, &c. Desperate were his Undertakings, yet zealous; rash his Engagements, yet honourable. His fatal mistake was, his misapplication of his own Maxim;

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Ask an inferior Man's advice in private, that he may be free; and a Superior's in publick, that he may be respectful; but a Stranger's, that one may be advis'd with one's own, both in private and in publick. For, in Counsel is Stability; things will have their first or second Agitation; if they be not toss'd upon the Arguments of Counsel, they will be toss'd upon the Waves of Fortune. This Lord miscarry'd in that, Strangers and Foreigners understood him better than he did them, and he advis'd with them in private, where they deliver'd themselves more freely and upon the level, agreeable to their own Humours, as well as to their own Interest; but he advis'd with his own Officers there in publick, where Men speak warily and in compliance with others humours, &c.

CHAP. III.

Of the Pamphlets and their respective Authors and Editions in King Edward the 6th's Reign.

Chronicle of the Brutes, London 1547. in 8vo. printed in an old English Character. The Preface of which, being also writ in Verse, is by the Author directed to King Edward the 6th. At the end of the said Chronicle, is
A Genealogy of the Brutes, &c. This is drawn from Ovis, the first King of Egypt, down to King Edward the 6th of England, and contains 31 Generations, &c.

A Poem in Praise of the Welsh, &c. Dedicated to Sir William Herbert, &c.

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The Author, *Arthur Kelton*, was Born of a Gentle Family in *Shropshire*, and study'd at *Oxon*, where he gave himself mostly to the reading of the *British Histories*, wherein he excell'd in his riper Years; but writing in Verse, and consequently for Rhime sake, many material things, and the due time of acting them, are omitted, &c. He liv'd mostly at *Shrewsbury*, and probably dy'd there, &c.

2. *The troubl'd Man's Medicine*, wherein we may learn Patiently to suffer all kind of Adversity, in two Parts, *London* 1567. 8vo. the second or third Edition. He also translated into *English*, a Pamphlet, intitl'd by him thus,

A Book of Bertram the Priest, intreating of the Body and Blood of Christ, written to *Charles the Great* 700 Years ago, *London* 1548. 8vo. This small Tract was review'd and corrected by *Thomas Wilcocks*, a Minister in *London*, printed at *London*, 1580. 8vo. publish'd again with two short Discourses against Purgatory, and Invocation of Saints, by *S. D. Lond.* 1682. 8vo. to which is prefix'd a large Preface of *Sir Humphry Lynd*, and a Dedicatory Epistle of *S. D.* to *Sir S. B.* But these Translations being esteem'd by many, not to be well done, *William Hopkins*, *Bac. Div.* and *Prebendary of Worcester* (and sometimes of *Trinity College Oxon*) publish'd another the same Year, &c.

The first Author, *William Hugh*, a *Yorkshire* Man Born, was educated in *Corpus Christi College, Oxon.* In the Year 1543. he took the degree of Master of Arts, being about that time compell'd to be-
 flow in a manner all his time in Teaching Young Scholars. Afterwards, he was favour'd in his Studies by the *Lady Denny*, living at Court, to whom, it is suppos'd, he was Chaplain. He dy'd of a Rup-
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ture of a Vein, in the said *Corpus Christi* College, about the Feast of St. Michael, in 1549.

3. *Explicatio Petitoria. adversus expilatores plebis.* This Latin Pamphlet was writ originally in English, by one Robert Crawley, but translated into Latin, by John Heron, a Kentish Man Born, and near of kin to Sir J. Heron, Knight, Master of the Jewel-House to King Henry the 8th, and of the same Family with those of Barming in Kent, was Fellow of All-Souls College, Oxon. There was another John Heron of Chiselhurst in Kent, who tamper'd much with Necromancy, to the great Affrightment of his Neighbours: Whereupon, being complain'd of to the higher Powers at Court, he was bound in a Bond of 100 Marks, Anna Dom. 1540. not to Practice again Necromancy, Astronomy, Calculations, and other Experiments, &c. Whether this John Heron be the same with the former, 'tis not certain. However, John Waller and William Cobbie, two Young Fellows of King's College in Cambridge, were also conversant in the Black Art, in the Reign of Edward the 6th.

4. *A Treatise of Schemes and Tropes*, Lond. 1550. 8vo. gather'd out of the best Grammarians and Orators.

A Declaration, shewing that Children should from their Infancy be gently brought up in Learning, Lond. 1550. 8vo.

John Brentius's Homilies on the 6th of St. John, Lond 1550. in 8vo. The Letter of St. Basil the Great to Gregory Nazianzen, shewing that many Hundred Years ago, certain Godly Men us'd the Life, commonly call'd, *Monastical*. Lond. in 8vo.

The Author, Richard Sherrey or Shirrie, was a Demy or Semi-Commoner of Magdalen College, and made Master of Arts in 1531, about which

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time he was either Usher or Master of the School joyning to the said College. He flourish'd in the Reign of Edward the 6th.

5. A Bundle or two of *Latin Sermon-Pamphlets*, styl'd, *Conciones Aestuales & Conciones Hyemales*, with other Libels, were publish'd by *John Griffin* or *Griffith*; a *Welsh* Man Born, and formerly a Monk of the Order of *Cistercians*, in the Monastery of *Hales-Owen* in *Worcestershire*, who was educated among those of his Order, in the College of *St. Bernard*, in the North Suburbs of *Oxon*; he had been thrust out of his Monastery at the Dissolution of Religious Houses, and became once a *Protestant*, but relaps'd again, if *Mr. Pitts* speak true, *at* 16. num. 983.

6. *The merry Tales of the Mad-men of Gotham*---- printed at *London*, in the time of King *Henry* the 8th, in whose Reign and after, it was accounted a Pamphlet full of Wit and Mirth by Scholars and Gentlemen. Afterwards being often printed, is now sold only on the Stalls of Ballad-Singers.

A right Pleasant and Merry History of the *Mylner* of *Abington*, with his Wife and Fair Daughter, and of two Poor Scholars of *Cambridge*. Printed at *London*, by *Richard Jones*, in 4to. A Copy of this Pamphlet did belong to *Thomas Newton* of *Cheshire*, who writ in the Title that *Dr. Bard* was the Author.

Dietary of Health, Lond. 1576. 8vo. Second Edition. Another Pamphlet of *Prognosticks*, a third of *Urines*, a fourth of every *Region*, *Country* and *Province*, which shews the Miles, Leagues, and distance from City to City, and from Town to Town, with the noted things in the said Cities and Towns. This last the Author lent to *Thomas Cromwell*, of *Bishop's Waltham* near to *Winchester*, written fairly with his own Hand; but he after-

wards being taken up with State-Affairs, and matters of high concern, lost the Book, to the great grief of the Author, otherwise he would have publish'd it.

The Breviary of Health, wherein are remedies for all manner of Sicknesses and Diseases, which may be in Man or Woman, expressing the obscure terms of *Greek, Latin, Barbary and English*, concerning Physick and Chyrurgery. *Lond.* 1547. 48. 57. 87. &c. in 4to. in four Books.

A Book of the *Introduction of Knowledge*, the which doth teach a Man to speak part of all manner of Languages, and to know the usage and fashion of all manner of Countries, and for to know the most part of all manner of Coins of Money. *Lond.* 1542. in 4to. Dedicated to the Lady Mary, Daughter of King Henry the 8th, by an Epistle dated at *Montpellier*, May the 3d. 1542. This Pamphlet is partly written in Verse, and partly in Prose, contain'd in thirty nine Chapters; every one of which hath in it's beginning the Picture of a Man, sometimes two or three, printed from a Wooden Cut. Before the first Chapter, which treateth of the Natural Disposition of an *English Man*, is the Picture of a naked Man, with a piece of Cloth lying on his right Arm, and a pair of Scissers in his left Hand, with a Copy of Verses printed under him; the two first of which are these, *I am an English Man, and naked I stand here, Musing in my mind what Rayment I shall wear, &c.* Before the 7th Chapter, is the Picture of our Author, standing in a Pew, with a Canopy over it, having a Gown on, with Sleeves a little wider than an ordinary Coat, a Laurel on his Head, and a Book before him on a Desk, with this Title of the said Chapter under him: 'The VIIth Chapter sheweth how the Author

of

of this Book had dwelt in Scotland and other Islands,
and did go thorow and round about Christendom,
and out of Christendom, declaring the properties
of all the Regions, Countries and Provinces, the
which he did travel thorow. Whereby the Au-
thor seems to innuinate Satyrically, as if Scotland
were out of Christendom, &c.

The Author, *Andrew Borde*, who writes him-
self *Andronicus Perforatus*, was Born, as it seems, at
Revensay, commonly call'd *Peasey*, in *Sussex*, and
probably educated in *Wykeham's School* near *Win-*
chester, brought up at *Oxford*, perchance in *Hart-*
Hall. He enter'd himself a Brother of the *Car-*
thusian Order, in or near *London*; sometime after,
he left it and study'd Physick in *Oxford*; thence
he travell'd through most parts of *Europe*, and some
of *Africa*; upon his return, he practis'd Physick
at *Winchester*. Again he went to *Montpellier*, where
he commenc'd Doctor of Physick, and was incor-
porated in the same degree at *Oxon*, liv'd for a
time at *Revensay* in *Sussex*, and afterwards at *Win-*
chester, where, as at other places, it was his custom
to drink Water three days in a Week, to wear con-
stantly a Shirt of Hair, and every Night to hang
his Shroud and Socking or Burial-Sheet at his Bed's
Feet, according as he had done, as 'tis conceiv'd,
while he was a *Carthusian*, and profess'd Celibacy,
but practis'd Incontinency to a great degree in pri-
vate, as two Protestant Bishops of that time parti-
cularizes it, viz. *John Ponet*, Bishop of *Winchester*, in
his *Apology*, answering *Thomas Martin's* Book, &c.
printed in 1555. p. 32. and *John Bale*, Bishop of
Offory, in *Ireland*, in *Lib. de Script. Maj. Brit.* p.
105. post Cent. 12. But the *Oxford-Antiquarian*,
Mr. Wood, calls the first a Calvinistical Bishop (who
was then, as it seems, marry'd, says he, very Sar-
casmatically)

calmatically) and the other, foul-mouth'd *Bale*; who he offers not one word to the disproof of either of them; yet the same Mr. Wood allows the same aspersion of Debauchery, with far less proof, against his Popish Prelate, *William Gifford*, Archbishop of Rheims, as much as our Author Mr. Wood, is in love with the Celibacy and other Vows of Papistical Professions; so our Antiquary is for Balancing of parties, at his own will and pleasure; *Tros Rurulaeque sua nullo discrimine habetur*. However, Dr. *Borde* is reported to have been Physician to Henry the 8th, and Member of the College of Physicians at London, to whom he dedicated his *Breviary of Health*, &c. At length *Borde* was made Prisoner in the Close Ward of the Fleet in London, (the reason why, I can't justly say, says Mr. Wood; that is, whether for keeping a Brothel-house for himself and his Virgin-Priests, or no) where he dy'd (of his own Physical Poyson, says *Bale*) in April, 1549. In his Will, dated the 11th of April, 1549, and prov'd the 25th of the same Month and Year, he did constitute one *Richard Mathew* (without the addition of Nephew, Kinsman, or Natural Son, as Mr. Wood further observes, in confirmation of the foresaid Episcopal Charge of Incontinency) his Heir, and left him his two Tenements in the Soke in the Town of Lynn in Norfolk, and his Tenements with Appurtencies, which he had by the Death of his Brother in *Redensay*, and his House and Chattles in and near *Winchester*. Our Antiquary, Mr. Wood, concludes with his wonted Epiphonema (*Tanta molis erat Romanam condere gentem*) against his foul-mouth'd *Bale*; This is the Language of one who had been a Protestant Bishop in Ireland! Whereas if *Pitt* had been so Ironically against *Bale*, he had been deservedly reparteed with his

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his *Plagiary Shifus*; or if *Baxter* had taken *Dr. Poy-
net*, Bishop of *Winchester*, for a Calvinistical Pre-
late, *Mr. Wood* would have been one of the first
that would have cry'd out *Slander*, if not *Treason*,
against *Episcopacy* and the Church, &c.

This *Dr. John Poynt*, by the by, was a *Kentish* Man
Born, and Doctor of Divinity, and consecrated Bi-
shop of *Rocheſter*, April the 3d, 1549. and then tran-
ſlated to the Biſhoprick of *Wincheſter*: He had a great
hand in the Compoſure of the firſt *Proteſtant* Com-
mon Prayer-Book of the Church of *England* (which
had more of *Secundum uſum Sarum* in it, than of
Calviniſm) He was prefer'd altogether, ſays *Bishop*
Godwin, by *King Edward* himſelf, in regard of cer-
tain excellent Sermons preach'd before him. He was
one of the moſt *Universal* Scholars of all that Cen-
tury; his excellency in the *Mathematicks*, appear'd
to a wonder in that wonderful Preſent he made
to *King Henry* the 8th, of a Dyal of his own Me-
chanism, ſhewing not only the Hour of the Day,
but alſo the Day of the Month, the Sign of the
Sun, the Planetary Hour, the change of the Moon,
the Ebbing and Flowing of the Sea, with divers
other things as extraordinary, to the great wonder
of that knowing King, and to his own no leſs com-
mendation. He dy'd at laſt a voluntary exile, and
Confefſor for the firſt *Proteſtant* Church of *Eng-
land*, at *Strasburg* in *Germany*, amongſt the other
brave *Episcopal* Common-Prayer-Men, in the Year
1556. April the 11th; yet all theſe genuine Qua-
lifications could not uſher him into *Mr. Wood*'s fa-
vour, nor protect him from being ſigmatiz'd with
Calvinistical Preſbyterianiſm, becauſe forſooth, he
thought it the *Proteſtant* Intereſt, as well as Publick
Juſtice, to expoſe the Hypocritical Celibacy of a
Popiſh Carthuſian Monk turn'd Quack-Doctor, and
more

more than a suspected Pander. But to do Mr. Wood Justice, the liberty he takes himself with some of our Protestant Bishops and Clergy, he would by no means allow it in a Lay-man, or in a Dissenting Minister of any kind; thinking it a Prophane Audacity in any to introspect or intermeddle with the even (sacred) quarrels, faults and debates of the true Sons of the Church; which Clerical Sentiment and high-flown Conduct did seem not long ago (to no small amazement of the learn'd Laity) very likely to have receiv'd it's Sanction, had not the Representation Ecclesiastically prov'd abortive, and expir'd like a Blazing Star, by virtue of a strong Antithetick Position of the Higher-House, and the more benign Aspect of its resolute Ascendant. The Symmatick Blaze of the Lower-House ran thus; Their (of Libertine Writers) receiv'd Maxim is, that no good is to be expected from Ecclesiasticks, but by their divisions; and therefore, if differences happen at any time to arise among the Clergy, their constant practice hath been to foment and inflame them, by turning advocates for the one side against the other; whereas in truth, they themselves were a like Enemies to both, and were also in like manner derest'd by both of them. When particular and unwarrantable Opinions have at any time been maintain'd by Men, otherwise eminent for Piety and Learning, the Friends of Infidelity pretended to revere those for the sake of their Errors (whose learned Labours in defence of our common Faith they had before undervalu'd) and appeal'd to their authority, as decisive, in favour of a Paradox, when they would have refus'd to be concluded by it in any other point whatsoever. — The meanest and most ignorant of the People, who had any degree of curiosity and leisure, were then tempt'd to employ it in searches, for which they were no ways qualify'd. — These contentions, in matters of a civil

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civil and sacred nature, bred in the minds of Men, not
 well grounded in true Principles, great perplexities and
 doubts; and gave an opportunity to those, who sat in
 the seat of the Scurrilous, to promote the Interest of Scep-
 ticism and Infidelity, by making sport with our Divisions.
 Be not you your selves the cause of such awful
 Divisions and reverend Paradoxes and reverable
 (tho' not revealable to the Prophanes) Errors of
 some true Sons of the Church? Why may Bp. Grindal
 be call'd a Perfidious Prelate, and Bishop Poyner a
 Calvinistical one (with a Popish Satcasm upon his
 being marry'd) by high Clergymen; and yet the
 awful Divisions and reverend Paradoxes, occasion'd
 by Bishop Laud and Bishop Sancroft, must not be
 so much as gaz'd upon with the least reflexive angle
 by low Churchmen. Tho' as to this present con-
 duct of our most accurate Antiquary, Mr. Wood,
 'tis rather Personal than Partial, and rather a
 Distemper than a Principle in him; for he is fa-
 vourable enough to Bishop Hooper, who was far
 more inclin'd to Calvinistical Principles, than Bi-
 shop Poyner; so that Mr. Wood's moteness and his
 laying about on all sides, even on his own high
 party sometimes, proceeded from Critical Fits of
 Satyrical Vapours, which a great many High-
 Church Gentlemen seem to be subject to, as well
 as the Low, to earthly fumes of selfishness and
 closeness.

7. *A Treatise of Nobility, &c.* and, *The Excellen-
 cy of Women-kind.* Both which Pamphlets were
 printed at London, 1542. in 8vo. As also, *The
 Praise of Matrimony*, Lond. 8vo. All these three
 Pamphlets were originally written by *Cornelius
 Agrippa* or *Erasmus*, and the last by them both.
 But were translated into English by

David Clapham of *Beamesley* in *Yorkshire*, a Proctor
 in

in the Arches at *Doctors Commons*; he was much esteem'd by Sir *William Cecill*, Secretary of State to King *Edward* the 6th. After he had obtain'd a considerable Estate; he dy'd, in his House near *Doctors Commons*, on the 14th of *July*, 1551. leaving behind him several Children, which he had by *Joan* his Wife; the Eldest of which was *Thomas*, whose Posterity did lately remain at *Helpston* in *Northamptonshire*.

8. *Canonus Horoptici*, &c. And *De Compositione Horologiorum*, &c. Both these *Latin* Mathematical Pamphlets be Manuscripts, in *Corpus Christi* College Library at *Oxford*. The same Penman made the old Dial, which is at this day in *Corpus Christi* College Garden, and that standing on a Pillar in *St. Maries* South Church-Yard in the *High-street* of the City of *Oxon*; on which, soon after, was hung up the Universities Condemnation of the Doctrine of *Luther*. These Sciographical Pamphlets were writ at the desire of *William Tyler*, one of the Grooms of the Bed-Chamber to King *Henry* the 8th.

The Author *Nicholas Krach*, or *Korche*, or *Chracher*, *Kracher*, or *Kratzer*, was Born at *Munchen* in *Bavaria*, and educated at *Colen* and *Wittenburg*; coming to *England*, was, by Bishop *Fox*, made Fellow of *Corpus Christi* College, and admitted thereunto on *July* the 4th, 1517. About that time he reading Astronomy in the University, by the command of King *Henry* the 8th, was soon after made by Cardinal *Walsley* his Mathematick-Reader, when he first settled his Lectures there. Many of his Manuscripts came to the hands of Dr. *John Dee* and Dr. *Richard Forster*; noted Mathematicians and Physicians, &c. He flourish'd about the Year 1550.

9. *Thomas Sternhold* is probably suppos'd to have been Born in *Hampshire*, and as probably to have been

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bred in *Winchester* School; thence he went to *Oxford*, and at last retir'd to Court, where he was made Groom of the Robes to King *Henry* the 8th, who dying, left him in his Will 100 Marks. Afterwards he continu'd in that office under King *Edward* the 6th. And being a most zealous Reformer and a very strict Liver, he became so scandaliz'd at the amorous and obscene Songs us'd in Court, that he turn'd into *English* Meeter one and fifty of *David's* Psalms, and caus'd Musical Notes to be set to them, thinking thereby that the Courtiers would Sing them instead of their Sonnets, but did not, only few excepted; however, the Poetry and Musick being admirable, and the best that was made and compos'd in those times, they were thought fit afterwards to be Sung in all Parochial Churches, as they do yet continue. All those Psalms which he put into Rhime, have the Letters *T S* set before, to distinguish them from others. He dy'd in *Westminster* or *London*, in 1549. By his last Will and Testament, dated the 22d of *August*, and prov'd the 12th of *September*, 1549. wherein he is styl'd, *Groom of the King's Majesties Robes*, it appears that he dy'd seiz'd of Lands in *Slacksted* in *Hampshire*, of the Farms of *Coupynger*, *Willersley* and *Holgreaves* in the same County, and of Lands in the Parish of *Bodmin* and elsewhere in *Coruwall*.

10. Contemporary with *Sternhold* was *John Hopkins*, who turn'd into *English* Meeter eight and fifty of *David's* Psalms, which are still Sung in our Churches; and has set before them the two Letters *I H*; besides those two, there were others that had a hand in making the said Psalms to run in Meeter; as *William Whittingham*, Dean of *Durham*, and *Thomas Norton* of *Sharpenhaule* or *Sharpenho* in *Bedfordshire*, Barrister at Law, made seven and twenty of the said

said Psalms of David to run in Rhime; He was accounted eminent then for Poetry and making of Tragedies. He writ also several other sorts of Pamphlets; such as,

An Epistle to the Queen's poor deserv'd Subjects of the North Country, drawn into Rebellion by the Earls of Northumberland and Westmorland, Lond. 1569. 8vo. A Warning against the dangerous Practices of Papists. Lond. 1569. 8vo.

A Bull granted by the Pope to Dr. Harding and others, by reconciliation and assailing of English Papists to undermine Faith and Allegiance to the Queen, with a true Declaration of the Intention, &c. Lond. 1596. 8vo. A disclosing of the great Bull and certain Calves that he hath gotten, and especially the Monster Bull that roard at my Lord Bishop's Gate, Lond. 1569. in 8vo. An Addition Declaratory to the Bulls, with a searching of the Maze, Lond. in 8vo. 1569.

Norton also translated from Latin into English, Peter Martir's Epistle to Edward Duke of Sommerset, Lond. 1550. 8vo. And John Calvin's Instructions of Christian Religion, Lond. 1587. in 4to. And Alexander Nowell's larger Catechism, Lond. 1571. in 4to. This Counsellor Norton surviv'd to Queen Elizabeth's Reign, as well as William Whittingham, &c.

11. This following vertuous and pious Pamphlet was much esteem'd in King Edward the 6th's days, viz. *Godly Meditations on twenty Select Psalms, necessary for them that desire to have the dark words of the Prophet declar'd; also for those that delight in the Contemplation of the Spiritual meaning of them.* Lond. 1547. in 4to. The twenty Psalms that the Meditations are upon, are the 1, 6, 12, 13, 23, 32, 49, 51, 73, 84, 102, 103, 104, 116, 121, 130, 138, 139, 146.

The

The Author was Sir John Cope, the Son of William Cope or Coope of Banbury in Oxfordshire, Esq; sometimes Cofferer to King Henry the 7th, by *Joan* his second Wife, Daughter and Heir of John Spencer of Hodnet in Warwickshire, was educated, probably in Oriel College, Oxon. Afterwards he went into France, Germany, Italy, and elsewhere, where he wrote several things abroad as well as at home, as appears by an Epigram made in his Praise by John Bapt. Manucian. He dy'd in 1551. and was bury'd in the Chancel of the Parish Church of Hamwell, near Banbury in Com. Oxon, leaving then behind him a Son nam'd Edward; his father William had purchas'd an Estate in and near Banbury, where he was bury'd, Anno 1513. &c.

12. *A Faithful and Familiar Exposition on Ecclesiastes*, Anno 1557. which Edition being amended and corrected, was publish'd again at Geneva, in 1563. 4to. And, *A Godly and Learned Exposition upon the Proverbs of Solomon*, edit. *ibid.* These two Commentative Pamphlers were first edition'd in French, and the last was translated into English by one Marcelline Outred, and printed at London in 1580. in a thick 4to.

The Author, Michael Cope, was a zealous Calvinist at Geneva and other places, a frequent Preacher in the French Tongue, and an Author in the French Language, tho' an Englishman-Man Born, and perchance of Sir Anthony Cope's Family, &c.

13. *The Complaint of Grace*; containing in it much Godly Learning and Verity of Matter, Lond. 1556. in 8vo. publish'd by Thomas Smith, Servant to Queen Mary. This, I suppose, is the same Book that Bale and Pica intitul'd, *De Gratia*, lib. 1. translated into English by John Young of Cambridge. *Opus de Justificatione*, Antw. 1555. 4to. *Hymnus, in quo peccator*
Justificationem

Justificationem quarens, rudi Imagine describitur.
These two Latin Pamphlets were printed together, &c.

Our Author, *John Redman* or *Redmayne*, native of *Yorkshire*, was near ally'd to *Cuthberd Tonstall*, Bishop of *Durham*; at the first Foundation of *Corpus Christi College*, he was Student there; thence he went to *Paris*, where he improv'd his Studies till he was one and twenty Years of Age; afterwards returning to *England*, he settl'd in *St. John's College Cambridge*, where by his and *John Cheek's* example, were bred up so many learned Men in that one College (as 'twas thought by *Roger Ascham* in his *School-Master*, edit. 1589. fol. 19. b.) as the whole University of *Lovain* in 1537. He commenc'd Doctor of Divinity, and Orator of that University, and afterwards the first Master or Head of *Trinity College*, and a Dignitary in the Church. This Dr. *Redman* also took pains in compiling the first Edition of the Liturgy or Common-Prayer in the Year 1549. He dy'd Prebendary of and at *Westminster*, in November 1551. aged 52. There be publish'd also in *J. Fox's Acts and Monuments*, *Redman's* Pamphlet-Conference or Communication had with *Richard Wilks*, 2 November 1551. the Doctor being then Sick at *Westminster*; and another Conference-Pamphlet with *Alexander Nowell*, then School-Master in *Westminster*, and certain others, with Notes of his Censure and Judgment, touching certain Points of Christ's Religion; which was made when the Doctor laid on his Death-Bed, &c.

14. *Grammatica Regia*, &c. *Progymnasmatum Grammatica Græca*, &c. written for the use of Prince *Edward*, and to him dedicated by the Author, with an Epistle before it, beginning thus, *Octavus jam agitur annus*, &c. *Themata Homeri*, &c.

The

The Author, *David Tolley*, or *Tally*, or *Towle*, call'd by *Leland*, *Tautegus*, and by himself, *Tauteus*, was Born at *Kingsbridge* in *Devonshire*, and study'd at *Oxon*, in the Hall of *St. Mary the Virgin*, M. A. and graduate in *Physick*. Afterwards, he seems to have been one of the Senior Students of *Divinity* in *Christ's Church*, &c. He flourish'd about the Year 1551. &c.

15. *Epistola ad Will. Roperum*, &c. *Epitaphia Diversa*, &c. *Opuscula Grace & Latine*, &c. written with the Author's own hand, and said to be still in the *Bodleian Library* at *Oxford*. The same Author, also translated into *English* several of the *Greek* and *Latin* Orations, made by the learned Daughter of *William Roper*, by *Margaret* his Wife (Daughter of *Sir Thomas More*) as by his *Epistles* it appears.

The Author, *John Marwen*, or *Morenus*, as he writes himself, was a *Devonian* Born; in due time after, he became Fellow of *Corpus Christi College*, *Oxon*, and Master of Arts. Then being in Holy Orders, he was made Reader of the *Greek* Lecture in *Christ Church*, and became a Private Instructor of *John Jewel*, who was afterwards a great hater of his Opinions. At last he betook himself to the study of *Physick*, out of a disdain to the impending Reformation, &c. Our learned *Lawrence Humphrey*, in *Vita J. Juelli*, p. 25. says he, was *Homo Grace doctus, sed idem Grecorum more lexiculus & bibaculus*, &c.

16. Our Famous Antiquary, *Leland's* various Pamphlets, be the most considerable Performances of all this Period of time, viz.

Nenia in Mortem Thoma Kisti Equitis Incomparabilis, Lond. 1542. 'Tis a Latin Pamphlet-Poem, in one Sheet and a half, in 4to.

Genealogia Illustrissima Eduardi Principis Cambriae, ducis

ducis Coriniae & Comitum Palatini, &c. Printed 1543. A Latin Pamphletick-Poem in four Sheets, in 4to. *Syllabus & interpretatio antiquarum dictionum, quae passim per libellum (praedictum) lectori occurrunt.* Printed with the former.

Affertio inclytissimi Arturii Regis Britanniae. Et Elenchus antiquorum Nominum. Lond. 1544. in 4to. and English'd by Richard Robinson, in 4to. Lond. 1582. *Laudatio Pacis.* A Latin Poem in two Sheets, in 4to. Lond. 1546.

Cygnæ Cantio. Lond. 1543. 'Tis a Latin Poem in about five Sheets, 4to. there again 1638. 8vo. *Commentarii in Cygnæam Cantionem, Indices Britannicae Antiquitatis locupletissimi.* Printed together with the two said Editions of *Cygnæa Cantio*, &c.

Sterna. A New-Years Gift to King H. 8. (37th Year of his Reign) concerning his laborious Journey and Search for England's Antiquities, Lond. 1549. 8vo. publish'd with Annotations thereon, by John Bale, who hath added therunto of his own. a Register of the Names of English Writers, whom the second Part of his Book, *De Scriptoribus Britanniae*, shall comprehend; and reprinted by Henr. Oxon. 1711.

Principum ac Illustrium aliquot & eruditiorum in Angliæ virorum encomia, Trophaea, Genealogica & Epithalamia, &c. Lond. 1589. in 4to. Publish'd by Thomas Newton of Cheshire, &c.

Collectaneorum Volumen primum. Collections from various Authors, viz. from publick and private Writings, &c. Written with Leland's own Hand mostly in Latin, in folio, containing 913 Pages and all collected from Manuscripts, and nothing from Authors that were then printed. There are in this Collection many needless Additions and Illustrations, put in by William Barron of Lindley

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who hath written some part of *Leland's* Life, and has made a useful Index to it.

Collect. Vol. 2. Collections from various Authors in Manuscript, in folio, containing 382 Pages.

Collect. Vol. 3. Containing the Catalogues of Manuscripts in most Libraries of England and Wales, &c. In pag. 117. is part of an Itinerary through *Devonshire*, &c. and in pag. 127. is something of *Kent*. In pag. 149. is something of *Herefordshire*, and pag. 204. of *Lancashire*. Afterwards follow the meaning and original of Words, from several old Dictionaries. This Volume contains in Writing under *Leland's* hand, 287 Pages in folio, and hath at the end, his New-Year's Gift to King *Henry* the 8th.

Collect. Vol. 4. Containing the Lives and Characters of most of the Eminent Writers of England, written in Latin with *Leland's* own hand, Anno 1546. and contains 394 Pages in folio. One or more Copies of this Book are in private hands. An Itinerary through most parts of England, in five Volumes, in 4to. This was begun about 38 *Henry* the 8th, Anno Dom. 1538. and the Volumes were written with his own hand; but since, most of them have taken wet, and are not legible. About the Year 1631. the foresaid *William Barron* caused all the said five Volumes to be transcribed into one folio; which with the Originals were by him, soon after, given to the publick Library of *Oxon*, and since published by Mr. *Hearn* at *Oxford*, 1711.

Collections concerning English Families and their Originals, and of Rivers in several Counties, and also Collections from various Manuscripts. All which are contained in two quarto's, under *Leland's* own hand-writing, and go under the names of the 6th and 7th Volumes of his *Minorities*, and stand

and are mix'd with the other five, in the Archives
of the publick Library Oxon.

*Collectiones ex antiquissimis authoribus desumpta quae
ad Arrianum spectant.* Manuscript in Cotton's Li-
brary at Westminster, under Julius C. 6. 10. V. 11. 12.

*Contra seu liber contra Polydorum Vergilium. De
Erroribus in Scriptis suis.* Manuscript, an Exemplar
of which the Oxonian Antiquary Mr. Wood has
seen.

*Nunus in mortem Henrici Duddolegi (Dudley) Equi-
tis.* Manuscript in 4to. Bononia Gallo-Mastix, in
laudem Ricardi felicissimi Henrici 8. Anglici. Francisci
Sextici. &c. Manuscript in 4to. with other things,
which you may see in Bale, Pitt and Wood.

All which Manuscripts and Collections, with
many other matters of moment, were after Le-
land's Death taken by command from Edward
the 6th into the custody of Sir John Cheek, Tutor
to the said King, who, not long after, gave the
four Volumes or Tomes of the Collections before-
mention'd to Humfrey Purefoy, Esq. (afterwards of
the Privy Council to Queen Elizabeth in the North
of England) whose Son Thomas Purefoy of Barwall in
Leicestershire giving them to William Burton of Lind-
ley, in the same County, in the Year 1612, came
many Years after by his Gift (when he had made
use of them in compiling his Description of Lei-
cestershire) to the Radclian or Publick Library at
Oxon, together with the Itinerary in five (with the
other two) quarto's, where they yet (in the Archives
of that Library) remain. As for some other of
his Collections, they came after the Death of Sir
John Cheek into the hands of William Lord Ragis,
and Sir William Cecil, but to whom from them is
not well known; perhaps among the said Col-
lections were those that came afterwards into Sir

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Robert Cotton's hands, and that *Library* into those of *William Burton*, before mention'd. All our best Antiquaries (such as Mr. *Bale*, *Fox*, *Camden*, *Dugdale*, *Selden* and *Wood*, &c.) made good use of some of *Leland's* Collections, in their respective Works; and 'tis pity, they're now so monopoliz'd as not to be more open and adapted to publick use, for which they were first intended, by the original publick-spirited Collectors thereof.

Our Author *John Leland* or *Leyland*, was Born in *London*; and Orphan-like, was taken into the Protection of one *Thomas Myles*, a great favourer of Learning, who had him brought up in *William Lilly's* School at *St. Paul's*; thence he was sent to *Christ's* College in *Cambridge*, and sometime after he went to *All-Souls* College in *Oxford*. He spent also some time at *Paris*, under *Budæus* and *Paulus Amilius*; upon his return into *England*, he enter'd into Holy Orders, and became Chaplain and Library-keeper to *Henry the 8th*, who also bestow'd on him the Rectory of *Poppelling* or *Popering* or *Popling*, in the Marches of *Calais*; afterwards the King gave him a Commission under the Broad Seal, Anno Reg. 25. Dom. 1533. whereby he was empower'd to make a search after *England's* Antiquities, and peruse the Libraries of all Cathedrals, Abbies, Priories, Colleges, &c. as also all places wherein Records, Writings and Secretes of Antiquity were repos'd; for before *Leland* had writ a Letter to *Cromwell*, the prime Secretary of State, dated the 16th of *July*, wherein he intreat's him to give him aid and assistance in bringing to light many Ancient Authors, and in sending them to the King's Library; who, he knew well, had no little esteem for them; and adds, That it would be a great profit to Students, and honour to his Realm; whereas now

the Germans perceiving our derision/sass and negli-
gence, do send daily young Scholars hither, that spoile
eth them and cutteth them out of Libraries; returning
home and putting them abroad as ornaments of their
own Galleries, &c. Whereupon, in a few Years af-
ter, obtaining a special Dispensation (by the King's
Patent, dated the 12th of July, 28 H. 8.) to keep
a Curate at Poppington, and make his residence in
England, or elsewhere at his own liberty, he spent
more than six Years in rambling to and fro in this
Nation; and in making researches into the Bowels
of Antiquity, undertaking so immense a Task, that
the very thoughts of completing it, did as 'tis
said, distract him afterwards. In the interim, on
the 3d of April, 38 H. 8. Dom. 1542, he was pre-
sented by the King's Patent (Pat. 33. p. 67) to the
Rectory of Haseley, near to, and in the County of
Oxon; and in the beginning of the said Month, 1542,
the King gave to him (Pat. 34. H. 8. part 89) by
the name of John Island Scholar, and the King's
Chaplain, a Canonry or Prebendship of King's Col-
lege (now Christ Church) in Oxon; and about that
time the Prebendship of East-Knoll and West-Knoll,
near Salisbury in Wiltshire; but the Canonry of
Christ Church he lost in 1545, upon the surrender
of that College to the King, and in lieu thereof
had no Pension allow'd him as other Canons had,
but Preferment elsewhere. At length having made
a grand Collection of Antiquities, he retir'd to his
Habitation in the Parish of St. Michael in Le
Querne in London; where spending about six Years
more in composing such Pamphlet-Books that he
had promis'd to the King, did at length (upon a
foresight that he was not able to perform his pro-
mise) fall distracted and lost his sense, being but a
little before esteem'd a Person of a clear Judgment
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and of great Insight to discern between Substantial and Superficial Learning. His Distemper being made known to the King and his Council, his Majesty by Letters Patent (Pat. 5. Edw. 6. part 6.) datell the 21st of March, 5 Edw. 6. Dom. 1550. did grant the custody of him, by the name of John Leland, Junr of St. Michael's Parish in Le Querne, London, Clerk to his Brother John Layland, Sen. and for his Maintenance to receive the profits of Hasely, Poppling, East-Knoll and West-Knoll, before-mention'd. He was learned in the Greek, Latin, French, Italian, Spanish, British, Saxon, Welsh and Scottish Tongues. His Enemies, the Papists, said, he fell distracted because he had degenerated from the Ancient Religion; and Polydore, Virgil, Dr. John Coe, with other Zoilists, reported that his Poetical Wit made him so conceited, that it was the chief reason of his Frenzy. However, *Rumpantur unilic Codro*, that great Antiquary, John Leland, dying on the 18th day of April, in 1552. was bury'd in the Church of St. Michael in le Querne, in London. Which Church having been situated near to the old Cross in West-Chap, and not far from the East part of St. Pauls Cathedral, was totally burnt down in the grand Conflagration, Anno 1666. Soon after, this Parish being united to another, the Foundation of the said Church was levell'd and pitch'd with Stones, as the rest of the Street adjoyning was; and at the East end, where stood the Altar, or thereabouts, was erected a Conduit of Stone for Water; but now it serves only for Sweep-Chimneys to stand by, and such like use, and therefore vulgarly call'd, Sweep-Chimneys-Hall, or some such trivial Appellative, &c.

1172 The said John Leland in his foremention'd Pamphlet, *Princip. ac illustr. aliquos Vir. Encom. &c.*

p. 41. reckons one John Clerk amongst the celebrated English Writers of his time, whose following Pamphlets are very remarkable, viz.

Oratio pro Henrico 8. Angliae Rege & Defensio apud Leonem 10. in Exhibitione operis Regii, in 4to. This Latin Pamphlet was presented to Pope Leo the 10th, by Dr. Clerk, with King Henry the 8th's Royal Pamphlet against Luther, spoken of before, &c.

His own Epitaph, *Hic Jocus Johanne's Episcopus Bathoniensis & Wellensis, Anglus, qui cum obisset plures insigne legationes, tandem obiit diem suum in legatione Clevelensi*, An. Dom. Millesimo quingentissimo quadragesimo.

I have seen (says Mr. Wood, in *Antiqu. Oxon.* Col. 578. Vol. 1.) in the Palace-Treasury at Westminster, a bundle of Books, written, as is supposed, by Dr. Cranmer Archbishop of Canterbury, and Dr. Clerk Bishop of Bath and Wells. Which Pamphlet-Collections contain a Defence of the King's Title of Supreme Head, and of the Divorce from his first Wife, Queen Catherine, and several matters against Cardinal Pole.

I have seen (says again the same Mr. Wood, *ibid.*) many of Dr. Clerk's Letters which he wrote, while he continued at Rome, 1524. &c. to Cardinal Wolsey, giving him an account of the affairs of that place, he being then one of that Cardinal's Agents to obtain the Papacy for him.

This Author, John Clerk, was of the University of Cambridge, Chaplain to Cardinal Wolsey, Doctor of the Laws at Bologna; afterwards Master of the Rolls, and Dean of Windsor; who after he had undergone several Messages and Embassies for and from Cardinal Wolsey and the King, was at length sent Ambassador to the Duke of Cleve, to give Satisfaction why King Henry the 8th did Divorce from

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him, his Sister *Ann*. Which being done, he fell extremely Sick at *Dunkirk* in *Flanders*, in his return home, in the Month of *September*, 1540. occasion'd, as some say, by Poyson given to him. Whereupon, making his last Will at that place, on the 23d following (within few days after which he dy'd) he bequeath'd his Body to be bury'd in the Principal or Chief Church of the Town of *Calais*, and withal, that there be a Stone laid over his Grave, with the Inscription abovemention'd to be put thereon. Which Will was prov'd the 17th of *January*, the same Year, as appears in *Offic. Prærog. Cant. in Reg. Alengier. Qu. 20.* But *John Stow*, in his *Survey of London*, printed 1633. p. 119. and *John Weaver*, in his *Ancient Funerall Monuments*, p. 426. are of opinion, that the said Dr. *Clerk*, was brought over and bury'd in *St. Botolph's Church* near *Algate*, where they found almost the same Inscription on a Grave Stone, &c.

18. A *Treatise of Nobility*, translated from *French* into *English*, &c. *Meditations on Death*, &c. *Declaration of certain Articles*, with a recital of the Capital Errors against the same, Lond. 1546. in 8vo. *De Italica & Gallica Declinatione Verborum*, &c. *Opusculum plane Divinum de mortuorum resurrectione & extremo judicio*, in 4 linguis succincte conscriptum, viz. Lat. Angl. Ital. Gal. &c. Lond. 1545. and 47. in 4to.

The Author of those Pamphlets, was also one *John Clerk*, who after having been a Fellow-Student and Fellow-Traveller with *Richard Paice* (mention'd in the first Part) became Secretary of State to the Duke of *Norfolk*, and Prisoner with him in the Tower of *London*, where he hang'd himself in his Chamber with his Girdle, May the 10th, 1552. he was an open Enemy to the Reformation, &c.

19. *The Figure of our Mother Holy Church, oppressed by the French King, printed at London by Richard Pynson, in 4to. The Lives of St. Margaret, St. Catherine, St. Etheldreda, St. George, &c. The Miseries and miserable Lives of Courtiers, &c. The Castle of Labour, translated from French into English, &c.*

The Ship of Fools, written Anno 1568. by Sebastian Brantius, in Dutch, French and Latin, translated into English by Dr. Barclay, and printed at London by Richard Pynson, 1569. in folio, and dedicated by the Translator to Thomas Cornish Bishop of Tynemouth, and Suffragan-Bishop of Wells. This Translation is adorned with great variety of Pictures, printed from Wooden Cuts, &c.

The Publisher of these Pamphlets, was one Alexander Barclay, who seems to have been Born at or near a Town, so call'd in Somersetshire; and then of Oriel College, Oxon, of which his great Patron and Favourer of his Studies, the said Thomas Cornish Bp. of Tynemouth, and Suffragan Bp. of Wells, was then Provost. Thence he went to travel beyond the Seas, and at his return became the said Bishop's Chaplain, and one of the Priests of the College of St. Mary at Otery in Devonshire, founded by John Grandison Bishop of Exeter; but his Patron dying soon after, he became a Benedictine Monk or a Franciscan Fryar; when, upon the Dissolution of his Monastery or Convent, he was made Vicar of Much-Badew in Essex; and in 1546. Vicar of St. Matthew at Woke in Somersetshire, on the Death of Mr. Richard Baynagon, being then Doctor of Divinity. At last, he dy'd at Croyden in Surry, before the 1st of June (for that day his Will was prov'd, in Office. Prærog. Cant. in Reg. Howell, Qu. 14.) in 1552. Oct. 10.

Our Antiquary of Oxon has here also a thing at poor Bp. Bale (to whom he is so much beholding) as

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if he should give Dr. Barclay an ill report, because he liv'd and dy'd a Single Man, upon the same account that the Author of the English Historical Library, twits the same Protestant Bishop of Offory so often with his turning Protestant for the sake of his Wife Dorothy; which is also one of Mr. Wood's charges (*Athen. Ox. Vol. ii. Col. 580.*) against two of our Principal Protestant Bishops and Martyrs, Dr. Cranmer AB. of Canterbury, and Bp. Ferrar, to both whom Mr. Wood applys the luscious words of his much respected Friend Rob. Parsons, viz. By Dr. Cranmer's example, his Chaplain Dr. Robert Ferrars learn'd to get himself a Woman, also under the name of a Wife, &c. And that Dr. Ferrars having a Woman to his Wife was the chief motive that drew him to these Protestant Opinions which he (Dr. Ferrars Bp. of St. David's) held, &c. How becoming these Reflections be upon our first Protestant Bishops, cast by those who would feign be thought the only true Sons of the Church of England, let the Episcopal Author of the English Historical Library judge himself, &c.

20. *Epistola Exhortatoria ad Pacem, missa ad Nobilitatem ac plebem, universumq; populum regni Scotiae*, Lond. 1548. in 4to. *Expedition to Scotland*, &c. *ibid.* publish'd under the name of Edward Seymour Duke of Somerset, Lord Protector, &c. Peter Martyr's Latin Letter to the said Duke, translated into English at his desire by Thomas Norton, and printed in 1550. 8vo.

A Spiritual and most Precious Pearl, teaching all Men to love and embrace the Cross as a most sweet and necessary thing, &c. Lond. 1550. in 8vo. by the said Protector, Prisoner in the Tower, &c. John Calvin's Epistle of Godly Consolation, to the same Duke, and translated from French into English, by the Protector himself, &c. printed the same Year, Lond.

1550. 8th. This Letter being dated the 22^d of October, 1549, was doubtless writ before the time and knowledge of the Protector's Troubles; but that it should not be sent or deliver'd to him before, is something odd.

Edward Seymour, Son of Sir John Seymour of Wolfhall in Wiltshire, was educated in Trivials, and partly in Quadrivials in Oxon. His Sister being marry'd to King Henry the 8th on Whitſunday, in 1533. He was the Thursday following created Viscount Beauchamp, and the next Year, Earl of Hartford, and in 1544, was in the Commission of Publick Administration with the Queen, Archbishop, Chancellor and Secretary Petre (a great Friend to Cromwell) in the King's absence in the French War, as also the King's Lieutenant, to raise any occasional Forces. Accordingly Sir Edward Muster'd the Land Forces; and in the City of London got 15000 Arm'd Men ready, May the 8th, at St. James's. With 300 or 500 Men, as some say, and a Stratagem (to possess the Scots with an apprehension that the whole English Army was upon them) Sir Edward took and kill'd 30000 Scots in 1542. Reg. 34. H. 8. Again the same brave Sir Edward Seymour, Earl of Hartford, landing at Grambsay, a little above Leith, May the 4th, in the sight and spite of the Scotch Forces, under Cardinal Beaton, the Earls of Arden and Huntley, burnt Leith, Dunbar, the Suburbs of Edinburgh, and waited for seven Miles in compass, and return'd to Berwick with the loss of fourteen Men only in 1544. Reg. 36. H. 8. At the same time the King, tho' press'd by the Emperor to March directly to Paris, took Boloin after a two Months brave Siege; as in the Year 1523. the Duke of Suffolk with the Lords Mountague, Herbert, Ferrer, Downey, Sands, Berkley and Rowis; Sir Richard

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Cornwall, and 13000 Men, in Coniunction with 7000 Imperialists, under the Command of *Florence D' Egmond*, look'd upon *Boloin* to be impregnable, and therefore they coasted the River *Somme*, and pass'd the River *Oyse*, and went within eleven Leagues of *Paris* it self, which struck the *Parisians* and *Vendosme's* Forces therein with a panick fear; but the season being far advanc'd, and the weather so extreemly cold, that almost all the Corn in *France* was frozen and destroy'd that Year; the Army was forc'd to return, especially since *Margaret*, the Lady Regent in the *Low-Countries*, withdrew her Pay from her Soldiers, and all the charge fell upon King *Henry* the 8th. Yet, they took the Castle of *Bouchain*, near the Emperor's Territories of *Cambray*, before they broke up; which, notwithstanding, with the other places, was soon recover'd by the *French*.

However, the same Earl of *Hartford*, being made Protector and Duke of *Somerset*, in the Year 1547. Reg. 1. *Edw.* 6. on the 10th of *September*, in the Field of *Pinky* near *Musselburgh*, with 15000 Foot, and 3000 Horse, defeated 30000 *Scots*; whereof 14000 were kill'd, and 1500 taken prisoners; among whom was the Earl of *Huntley* (who had sent a challenge to the Protector for to decide the War in their private Valour and single Combate) and 500 Gentlemen; or as some cast it up, with the loss only of 60 or 65 Men to that of 25000 *Scots*; the Protector brid'd the two chief Rivers of the Kingdom, and several Castles and strong places by Garrisons; all this was done in the space of twenty five days; and then the Conquerors, after such whollome Severities, return'd into *England*; and prov'd, by a frether record, that *Scotland* was to be subject to the *English* Scepter, and in consequence thereof, the Protector in his return caus'd

all the Gentry to Swear to be true to King Edward and to promote the Marriage of their Queen to our King. As to the Records that were shown to prove the Homages of the Scotch Kings to the English, they had no greater effect with the French and Scotch, than King Henry the 8th's Declaration, set out in 1542, importing that the Crown of Scotland ow'd Homage to that of England; and citing many Precedents to shew that it had been done not only by their Kings, but by consent of their States; for which he appeal'd to original Records, and then to his Sword, &c.

King H. 8. left 16 Persons to be his Executors and Governours of his Son, till he should be 18 Years of Age; these were, the Archb. of Canterbury, Lord Chancellor *Wriothesley*, the Lord St. John Great Master, the Lord *Ruffel* Privy Seal, the Earl of *Hartford* Lord Great Chamberlain, Viscount *Lisle* Lord Admiral, *Tonstal* Bishop of *Durham*, Sir *Anthony Brown* Master of the Horse, Sir *William Pager* Secretary of State, Sir *Edward North* Chancellor of the Augmentations, Lord Chief Justice *Montague*, Judge *Bromley*, Sir *Anthony Denny* and Sir *William Herbert*, Chief Gentlemen of the Privy-Chamber, Sir *Edward Wotton* Treasurer of *Calais*, and Dr. *Wilson* Dean of *Canterbury* and *Tork*. King Henry the 8th by Act of Parliament was empower'd to leave the Crown to his Children, with what Limitations he should think fit to appoint; so he order'd, that by the consent of those sixteen, King Edward the 6th and his Sisters were to be dispos'd in Marriage; and that besides them, the Privy-Council nominated in the Will, was to be their Assiliants in the Government. But the Earl of *Hartford* had so prepar'd his Friends, that it was voted that he should be declar'd, The Governour of the King's Person, and the

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Protector of the Kingdom, and that all dispatches to Foreign Princes should be Sign'd only by him; and the Commissions of the Bishops were to be at first, as in the former Reign, during the King's Pleasure; but the next promoted were to hold their Bishopricks during Life. The Protector being authoriz'd by Letters Patents, Knighted the young King; and the King at the same time Knighted Sir John Mubblethorn, the Lord Mayor of London. The Lord Protector, the better to secure himself, took out a Patent for his Office under the great Seal, so that the other Executors having by this Patent deliver'd up their Authority to him, were only Privy-Counsellors as the rest. And some time after, he took out a new Commission, in which, besides his former Authority, he was empower'd to substitute one in his room, during his absence. The Protector soon after was made Duke of Somerset, the Earl of Essex, Marquess of Northampton, the Lords Lisle and Wriothesley, Earls of Warwick and Southampton, Thomas Seymour, Richard Wiltoughly and Sheffield, were made Barons. William Parr the Marquess of Northampton, his Wife being convict of Adultery, and the Case laying before Archbishop Crammer and other Delegates, marry'd a second Wife, but the Council order'd them to be parted, till Sentence was given by the Delegates, who at last confirm'd the second Marriage, and four Years after, it was ratify'd by Act of Parliament.

The Protector's ambitious Brother, Thomas Lord Seymour, Baron of Sudley, the Admiral, being also Uncle to the young King, expected to have still a larger share in the Government; this aspiring Man had made formerly his Addresses to the Princess Elizabeth, the King's Sister; but finding no hopes of success, he made early Applications to King Henry's Queen Dowager, who comply'd with him

him a little undecently; for it was afterwards objected to him, that he marry'd her so soon after the King's Death, that if she had conceiv'd immediately after this Marriage, it might have been dubious whether it was by the late King or himself, yet the Marriage was for some time conceal'd; and the Admiral subtilly mov'd the King and his Sisters, to write to the Queen in his Favour; the Princesses excus'd themselves, that it was not proper for them to interpose in such a matter; but he prevail'd upon the young King, and upon his Lette, the Queen publish'd her Marriage. The Admiral being by this possess'd of great Wealth, and finding the King frequently repairing to the Queen's Lodgings, he endeavour'd to gaine him and all that were about him; and often took occasion to furnish the King with small sums of Money. During the last Session of Parliament, the Admiral prevail'd with the King to write a Message with his own hand to the House of Commons, to make him Governour of his Person; and the Admiral declar'd to his opposers, that if he was cross'd in his attempt, he would make this the blackest Parliament that ever was in England; but upon some threats from the Council, he submitted, and he and his Brother seem'd perfectly reconcil'd. The Parliament being broke up, in the Month of September, the Admiral's Wife, the Queen Dowager dy'd, not without suspicion of Poyson, in the Year 1548. Reg. 21 Edm. 8. That Lady's name was Catherine Par, who was first marry'd to the Lord Lucifer; and then (being a Widow, in 1543. Reg. 34.) to King Edm. 8. who for the most part liv'd happily with her; and lastly marry'd to this Sir Thomas Seymour Lord Admiral; he was always a secret favourer of the Reformation, and had Protestant Sermons preach'd to her in

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in a Private Chamber; and gaining upon the King's Affections by her prudent conduct, she ventur'd to discourse frequently with him of points of Religion, and often concerning the Reformers; and once, in defence of them, she provok'd the King's humour so far, that he hearken'd to Bishop *Gardiner's* and Chancellor *Wriothesly's* suspicions, about her being a Heretick, and sign'd the Articles she was to be impeach'd upon; but the Chancellor carelessly dropping the Paper, 'twas brought to her, who immediately repair'd to the King, and ingeniously brought in a discourse about Religion; and after a little opposition, she artificially yielded and seem'd convinc'd by the King's Arguments, and told him, *That she only argu'd with him by way of Instruction, sometimes to ingage him in a discourse and to divert his Pains:* And this she seconded with such nice Flattery, that he was perfectly satisfy'd and reconcil'd to her; the following day, as they were walking in the Garden, the Chancellor came thither with a design to have carry'd her to the *Tower*; but the King stepping aside, chid him severely for his attempt, and was heard to call him *Knave* and *Fool*. The good natur'd Queen innocently interpos'd to mitigate his displeasure; but the King handsomly told her, *She of all others had least reason to plead for him.* Thus the design against Queen *Catherine Parr* vanish'd, and *Gardiner* who promoted it, intirely lost the King's favour. See more of that good Queen's Memoirs in *Fox's Acts*, &c.

However, upon her Death, the Lord High-Admiral boldly renew'd his Addresses to the Princess *Elizabeth*, but finding that impracticable, he resolv'd to secure the King's Person, till he had made a sufficient change in the Government; thereupon the Protector finding himself compell'd to extremities,

sent his Brother the Admiral to the Tower, together with his confederate *Sharington*; who being Vice-Treasurer of the Mint at *Bristol*, had supply'd him with Money, and had Coin'd much base Money for his use; the Admiral continu'd still intractable.

In the mean time, several Bills were finish'd in Parliament, *February 1541. Reg. 3.* The first was for permitting and confirming the Marriages of the Clergy, &c. which was finish'd by the Commons in six days, but lay six Weeks before the Lords; nine Bishops and four Temporal Lords protesting against it. Another Act pass'd, confirming the Liturgy, or new Book of Common Prayer, concluded upon by divers Bishops and Divines, by the aid of the Holy Ghost, as 'tis express'd in the Preamble to the Act, &c. only eight Bishops and three Temporal Lords protested against it. It was also enacted, that *Lent* and all *Fridays* and *Saturdays* and *Ember-days* should be Fish-days, under several Penalties, except to the Weak, or those Licens'd by the King.

In the same Parliament, Admiral *Seymour* attainted of High Treason, after that all the Judges and the King's Council had deliver'd their Opinions, that the Articles produc'd against him were Treason; but the Lords, who had given Evidence against him in their own House, were sent down to the Commons; upon which the Bill pass'd, and had shortly after the Royal Assent. On the 17th of *March*, the Council sign'd a Warrant for his Execution, to which both the Lord Protector and the Archbishop of *Canterbury* set their Hands; and on the 20th he was Beheaded on *Tower-Hill*; where he only declar'd that he had never committed or meant any Treason against the King or Kingdom, but whether he repeated there again what he had often said before (that his Brother, the Lord Pro-

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fecter, design'd to Inslave the Nation and Govern all) is not so certain as that, he verifi'd this Poetick Clausula, *Rara est Concordia Fratrum*. 'Twas thought the Attainder had not pass'd the House of Commons, had not a Message been sent in the King's name to their House, to desire them to proceed as the Lords had begun; and had not some Lords condescended to be Evidences as well as Judges, &c.

The Protector soon after hasten'd to his own ruin; his first attempt thereunto, was the Building of *Somerset-House* in the *Strand*, on the same ground where he found standing a Parish-Church and three Episcopal Palaces; the former dedicated to the *Virgin Mary*, and the latter belonging to the Bishops of *Worcester*, *Lichfield*, and *Landaff*; for to furnish more Materials than could be got from those demolish'd Churches and Houses upon the Premises, he struck at St. *Margaret's Church* in *Westminster*; but the Multitude withstood that demolishing enterprize; however he found no opposition in pulling down and making use of the materials of a Superstitious Cloyster, with a Chappel, and of a fair Charnel House with another Chappel, all belonging to St. *Pauls*; yet all that not being sufficient for his *Somerset-House*, the Steeple and the greatest part of the Church of St. *John's of Jerusalem*, not far from *Smithfield* and *Glenkenwell*, a Beautiful Building, was pull'd down also, and the Stone and Timber employ'd to the same purpose. The next fatal step to the Protector's being likewise pull'd down, was his sending Commissioners with exorbitant Power to hear and determine all complaints concerning Inclosures, &c. The third degree of his downfall, was his entertaining Foreign Troops, both *German* and *Italian*, tho' done by consent of Council,

cil, yet it gave a general distast. The fourth dangerous advance, was his venturing to act singly or without due regard to the Majority of the Executors and Privy Councillors. The fifth precipice was his carrying the young King to *Hampton Court*, and putting many of his own Creatures arm'd about him. The last compleating stroak to his Destruction, was his compassing to make a Treaty with *France*, by delivering up to the *French*, *Boloign* which was the *Dunkirk* of those days.

But one of the greatest mistakes in the Protector's Politicks, was his suffering his most dangerous Enemy, the valiant Earl of *Warwick*, to March (instead of himself) against the *Norfolk-Rebels* with 6000 Foot and 1500 Horse, that were prepar'd for an Expedition into *Scotland* (to which *Scotch-breach* the Protector was also too much inclin'd.) *Wm. Parr*, the Marquess of *Northampton*, had been sent against them before, with 1100 Men; but had been repuls'd with the loss of a 100 of his Men, and the Lord *Sheffield* amongst them, in the very City of *Norwich*; which likewise that brave *Dudley* could scarce enter into or defend against the Rebels, who had possess'd themselves of *Moushold-Hill*, which over-look'd the City of *Norwich*; however the Earl did drive them, for want of Provisions, into a place call'd *Dussing-Date*, where, by a Prophecy, they expected great success. Here the Rebels were defeated, with the loss of above 2000 of their Crew, the remainder accepted of a Pardon, upon the Earl's coming himself to have it read to them; whereupon they cry'd, *Long live King Edward*. But the Ring-leader of them, *Robert Ket*, a Tanner of *Windham*, was hang'd in Chains upon *Norwich-Castle*, and his Brother *William* upon the top of the high Tower of *Windham*; nine of his chief followers were hang'd on as many Bows of

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of the *Oak of Reformation*, where *Robert Ket* held his Courts of Judicature, in imitation of the Ancient *Druids*, under that old Oak. Their Chaplain was one *Coniers*, an idle vicious fellow, who Morning and Evening read Prayers to them, and often Preach'd; but *Dr. Parker*, afterwards Archbishop of *Canterbury*, coming to Preach before them, so fully laid open their Notorious Impieties, that he was in danger of his Life. This great deliverance is still celebrated in the City of *Normich*, by a publick Thanksgiving on the 22d of *August*. The Rebels in *Yorkshire*, about 3000 in number, accepted the Pardon sent them; they had been encourag'd by a Prophecy, that there should be no King nor Nobility in *England*, and that the Kingdom should be rul'd by four Governours, chosen by the Commons (like the Roman *Tribuni plebis*) who should hold a Parliament in motion, to begin at the *South and North Seas, &c.* At the same time, the brave Lord *Russel* being join'd by the Lord *Gray* and *Spinola*, commanding some *Germans*, reliev'd the Loyal City of *Exeter* (where the Citizens had fed upon Horses for twelve days, whilst in *Ket's* Camp a fat Sheep was sold for four-pence) and defeated the ten Thousand *Popish* Rebels in *Devonshire*, that besieg'd it; the 6th of *August* having been the day of the deliverance of that faithful City, 'tis still gratefully kept there by an annual Feast; the Loyalty of those brave *Exonians* was rewarded, with an increase of their Privileges and the Mannour of *Evyland*. *Arundel*, and the rest of the heads of the Rebellion, were taken and executed; and the Vicar of *St. Thomas*, a Principal Incendiary, was hang'd on the top of his own Tower, in his *Popish* Attire, and his Beads at his Girdle.

The same Year, the *French King* resolv'd to take advantage.

vantage of these Commotions, and to regain the Town of *Boloign*; three days before he march'd with his Army, the *English* Ambassador pressing him upon the Intimations that were given him of his designs, he assur'd him, on the Faith of a Gentleman, he would not begin a War, till he had first given warning. *But many Princes* (continues Mr. *Echard*, p. 733.) reckon it a part of their Prerogative, to be exempted from such Obligations as bind poor Subjects. Except some few High-flyers and Jacobites, who have of late, thought themselves, it seems, as little bound by Oaths as any Prince whatsoever.

But to return to our noble Author, the Duke of *Somerset*, on the 12th of *October*, the same Year 1549. he with his Favourites, *Smith*, *Stanhope*, *Thynne* and *Wolf*, were sent to the *Tower*, chiefly for the foremention'd miscarriages, with an additional charge of his embasing the Coin of the Nation; upon his Submission, he was first fin'd by Parliament in 2000 Pounds a Year, and in the loss of all his Offices and Goods; but was soon after pardon'd and receiv'd into Favour, after his discharge from the *Tower*. Yet the Year following, 1550. he could not protect his Friend *Sir John Thynne*, from being fin'd (at the Instance of the Earl of *Warwick*) in 6000 Pounds, as well as the Earl of *Arundel* in 12000 Pounds, and *Sir Thomas Smith*, *Sir Michael Stanhope*, *Thomas Fisher*, *William Gray* (his other Friends) were fin'd in 3000 Pounds each. And *Boloign*, upon a Treaty of Peace with the *French King* (proclaim'd the 29th of *March*) was deliver'd up to *France*, by the consent of all the Council, except *Warwick*; who soon after, from Earl of *Warwick*, was made Duke of *Northumberland* (the Blood of the *Piercys* being then under an attainder) *Pawlet* was made Marquess of *Winchester*, *Herbert* was made Earl of *Pembroke*;

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Pembroke; and a little before, *Ruffel* had been made Earl of *Bedford*, and *Darcy* was made a Lord. Tho' *Northumberland's* Son had marry'd the Duke of *Somerset's* Daughter, yet by *Northumberland's* means, both the Duke of *Somerset* and his haughty Dutcheſs, formerly the Lady *Stanhope*, Sir *Ralph Vane*, Sir *Thomas Palmer*, Sir *Thomas Arundel*, the Earl of *Arundel* and the Lord *Paget*, were committed to the Tower, upon ſome Informations of their Conſpiring to kill or imprifon *Northumberland*, *Northampton* and *Pembroke*, and to have ſeiz'd the Tower, and rais'd the City of *London*, and ſeiz'd the King's Perſon; whereupon the Duke was brought to his Tryal, on the 1^{ſt} of *December*; the Marqueſs of *Wincheſter* being High-Steward, and ſeven and twenty Peers ſitting to judge him; among whom were the Dukes of *Suffolk*, *Northumberland*, and the Earl of *Pembroke*; the Depoſitions of *Palmer* and one *Crane*, were read as Evidences; he was acquitted of Treason, but found guilty of Felony, in intending to Imprifon the Duke of *Northumberland* a Privy-Counſellor. In the Act of Parliament, by which he was condemn'd, 'twas particularly provided, that no Benefit of Clergy ſhould be allow'd. When Sentence was given, *Somerset* ask'd Pardon of the three Lords that were his Enemies, for his ill deſigns againſt them, and made ſuit for his Life, and for his Wife and Children. Sir *Ralph Vane* and Sir *Miles Partridge* were next brought to their Tryals, and condemn'd and hang'd; ſo alſo were Sir *Michael Stanhope* and Sir *Thomas Arundel*, but theſe were beheaded and not hang'd. All the other Accomplices were ſoon diſcharg'd, except the Dutcheſs of *Somerset*, who was kept Priſoner, till the next Reign. About two Months after, 22^d of *January*, 1551. the zealous Duke of *Somerset* was

beheaded on *Tower-Hill*. Many threw their Handkerchiefs into the Duke's Blood, to preserve the remembrance of him; and one Lady that met the Duke of *Northumberland*, in the next Reign, when he was led through the City to the *Tower*, or after his Condemnation to be beheaded, shook her Bloody Handkerchief at him, crying, *Behold the Blood of that worthy Man, that good Uncle of that excellent King, which was shed by thy Malicious Practice, does now apparently revenge it self on thee.* Sir *Ralph Vane* said at his Execution, *That his Blood would make Northumberland's Pillow uneasy to him.* *Arundel's* Jury was shut up a whole Day and a Night, before they could agree in their Verdict. *Somerset's* last words upon the Scaffold were, *Lord Jesus save me.* His Innocence, as to this Crime, made others to believe this Punishment to be more the hand of Heaven, particularly for the Attainder of the Duke of *Norfolk*, and the Death of the Earl of *Surry* his Son, occasion'd likewise by a Conspiracy of their own Servants (and the Duke's jilting Mistress, one *Holland*) in which, *Somerset* was thought to have been too Active. 'Tis hard to vindicate his Sacrilegious attempts upon Churches and Bishops Lands (unless it was, that he had an intent of making amends by a future more reform'd Regulation and Restitution) which lay heavy upon *Somerset* and his Family.

Our Unfortunate Duke of *Somerset*, in his first Imprisonment, set himself to the study of Moral Philosophy and Divinity, and wrote also a Preface to a Pamphlet of Patience, which had noble Impressions upon his mind. About the second Commitment of that good Protestant Duke, his Mortal Enemy, Sir *Richard Southwell*, was imprison'd also, for dispersing some seditious Papers, &c. tho' that Pamphlet-

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Pamphlet-faction was also objected to the Duke, in the Declaration or Proclamation of the nine (others say eighteen) of the Privy-Council, that met at *Ely-House* near *St. Andrews's Church* in *Holborn*, and assum'd to themselves the Name and Authority of the Council; and Secretary *Petre* being sent by the King to demand the reason of their meeting, instead of returning, join'd himself to them; both the City of *London* and the Lieutenants of the *Tower* declar'd for them; and they also sent Letters all over *England*, desiring the assistance of the Nobility and Gentry; they were join'd by seven more Privy-Counsellors, who Arm'd themselves and their followers, whom they put in new Liveries; and all wrote to the King, complaining of the Protector, &c. And on the 12th of *October*, 1549. the whole Council went to *Windsor*, and were receiv'd favourably by the King, who assur'd them he had taken all they had acted, in the best sense. The City of *London* waver'd for some time, which party to espouse; upon the consideration of its many Misfortunes in opposing Kings, set forth not with more Integrity by *George Stadling*, than Eloquence and Life by *John Ayliffe*. 'Twas one *Southwell* also that alledg'd matters of Treason against the brave Earl of *Surry*, who deny'd the charge, and desir'd a tryal by Combat, and to Fight *Southwell* in their Shirts; but instead of that he was forc'd to be try'd by a Jury of nine Knights and three Esquires, by whom *Surry*, the Duke of *Norfolk's* eldest Son, was found guilty of Treason; and had Sentence of Death pass'd upon him, which was executed *Jan. 19. 1547. on Tower-Hill*.

Chancellor *Rich*, Baron of *Leez*, had a mind to befriend *Somerfet*; to whom he sent a Letter by his Footman to the *Tower*; but the Super-
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scription being only for the Duke, 'twas brought to the Duke of *Norfolk*, through a mistake, who sent it to the Duke of *Northumberland*; but *Rich* finding the mistake, took an occasion to go betimes to the young King, who with much ado consented to his laying down the Chancellorship; and upon that he took his Bed, and dy'd soon after, as *Mr. Etchard* insinuates, p. 743. the Great Seal was given to *Thomas Goodrick* Bishop of *Ely*. R. Lord *Rich* had been Solicitor General to King *Henry* the 8th, and one of his Legators; he liv'd in *Bartholomew-Close* (since call'd *Holland-House*) when he sent that unlucky Letter to the Tower, against the purport of his own Pamphlet-Apothegm, *Well done, if Warily*. He retir'd, as some will have it, to his Estate in *Essex*, living a considerable time after; his Posterity were created Earls of *Warwick*, 16 Jac. Aug. 2. 1618. and *Henry Rich*, Lord *Kensington*, was created Earl of *Holland* (a part of *Lincolnshire*) 22 Jac. Apr. 3. and since those Titles or Estates or both, have been united in the same Family of the *Rich's*.

Notwithstanding all that Chancellor could do, *Somerset* had been so short-sighted, as well as so unnatural, as to drop those ominous words before his Brother's Tryal or Attainder, *I'll do and suffer Justice*; and so uxorious, that he seal'd his Death. He had marry'd *Anne*, Daughter to Sir *Edward Stanhope*, a Lady of a high Mind and a haughty undaunted Spirit, who by vying with the Queen Dowager, *Catherine Parr*, and disdaining to be of her Corteggio (because she had marry'd her Husband's younger Brother) render'd the two Brothers irreconcilable, to their mutual ruin as well as her own. Tho' *Cecil* was *Somerset's* known Friend, and the three, as a Com-

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mittee of the Council, who went to secure the Protector and his Friends, had also confin'd Cecil to his Lodgings as well as the rest, yet he was dismiss'd when the rest were sent to the Tower, in 1549. Immediately after that, *Cranmer*, *Paget* and *Smith* had writ to the Council, to come to an agreement, and not to follow cruel Counsels; the Council rescrib'd to *Cranmer* and *Paget*, to look after the King's Person, and that they would proceed as moderately and favourably as possibly with *Somerset*, who was also accus'd to have had a design to destroy the Gens d'Arms, who were 900 in the Tower, &c. So the Lord *Paget* also, as *Somerset's* avow'd Friend, was fin'd in 6000 Pounds, and degraded from the Order of the Garter, but restor'd in Queen *Elizabeth's* Reign.

'Tis an insufferable Calumny cast upon our great Duke of *Somerset*, by that Monster of Jesuitical Slanderous Zealots, *Robert Parsons*, in his three *Convers. of Engl.* Vol. 1. Par. 1. Chap. 12. §. 31. viz. *That the said Duke was so unlearned, that he could scarce write or read.* Surely the shameless Jesuit had a mind never to be believ'd again by Friend or Foe. The great Emperor and Father of the civil Law, *Justinian*, had been long before treated with such defamatory and degrading Cavils and Aspersions. Our brave Duke made the last *Banarets* in the Field of Honour. His House in the Strand is still call'd *Somerset-House*, tho' King *James* the 1st Solemnly Proclaim'd it *Denmark-House*, and order'd it so to be call'd, because it was inhabited by the King of *Denmark* and his Sister.

In the Parliament, in 1552. Reg. 6. a Bill was sent to the House of Commons, sign'd by the King, repealing the Settlement of the Duke of *Somerset's* Estate, formerly made in favour of his Children
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by his second Wife, to exclude the Children by his first, from whom are descended the *Seymours* of *Devonshire*; which some imputed to a jealousy he had of his first Wife; but others more honourably ascrib'd it to the ascendant the second Wife had over him; but the Commons were very unwilling to vacate a Settlement confirm'd in Parliament, and so for fifteen days it was debated; then a new Bill was drawn up, which was much alter'd, but was not quite finish'd, till the day before the Dissolution of the Parliament.

20. *Thomas Wriothesly*, Knight of the Garter, was Born in *Barbican* (where *Bridgewater's* Square is now) Son to *William Wriothesly* (descended from an Heir General of the ancient Family of the *Dunsterviles*) King of Arms. He was bred in the University of *Cambridge*, as it appears by Mr. *Ascham's* Letter unto him, writing in the behalf of the University, when he was Lord Chancellor, viz.

Quamobrem Academia cum omni Litterarum ratione, ad te unum conversa (cui uni quam universis aliis se chariorem intelligit) partim tibi ut alumno suo cum autoritate imperat; partim, ut patrono summo demisse & humiliter supplicat, &c.

His University-Learning prepar'd him for the Law, and his Indefatigable Study of the Law promoted him to the Court; where, for his Honour, he was created Baron of *Tichbourn*, January the 1st, 1543. and for his Profit, the next Year, May the 3d, Lord Chancellor; who overhearing at a certain time a Servant of his putting off a Petitioner, pretending his Master was not at leisure, takes him up roundly and replys, *You had as good say, I am not at leisure to be Lord Chancellor.* Two things he would not have his Servants gain by, his Livings or Church-Prefements and his Decrees: The first, he said, were God's,

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the second the King's (whom every Man, he said, sold, that sold Justice :) To honest Men, your places, said he to his Servants, are enough; to Knaves, too much. Every Week he had a Schedule of his own accounts; and every Month, of his Servants. Cato's greatest Treasure was his Account-Book of Sicily; and the Lord of Southampton's was his Table-Book of the Chancellor's place. Twice were all Cases depending in Chancery dispatch'd and ended, viz. in Sir Tho. More's time, 1532. and in Sir Thomas Wriothesly's, 1547. which was the reason perchance why he granted a Commission to the Master of the Rolls, and three Masters of Chancery, to execute his Office in the Court of Chancery, as if he were present; only the Decrees were to be brought to him to be sign'd, before they should be inroll'd. Most of the Judges and Lawyers were of Opinion, that he had forfeited his place by that substituting of his trust in a Delegatory way of Commission; at first he seem'd stiff in his own Opinion, that he might lawfully do it by his Office; but at last, he ask'd Pardon for his Offence, and beg'd that he might lose his place with as little disgrace as possible; he was permitted to go home with the Seal, but the Lord Seymour and some others were sent to demand it of him; he was also confin'd to his House, but upon giving a Bond of 4000 Pound, to be pay'd upon demand; he was freed from his Confinement, yet he was not remov'd from the trust of the King and Government; for probably the Council look'd upon that to be out of their Power, &c.

A great Estate of Abby Lands was conferr'd upon him, which he took not in his own name, to avoid the Odium of Sacrilege; and as great an Inheritance he bought, but in others names, to escape the Malice of Envy. This game of Law-Politicks has been

been play'd over and over by Obnoxious *Rapists*: ever since, and especially by the crafty *Jesuits*, as appears by the printed tryals of *Wakeman* and *Langhorn* in the *Popish-Plot-time*, *Car. 2.* for the *Jesuits* in *England*, have ever since hatch'd upon an Estate of above 30000 Pounds *per An.* (then discover'd by chance as it were, tho' by their own consent, for saving of the Criminals Lives) to the indelible shame of some Mercenary Protestant Lawyers and Statesmen, and of some indolent Clergy. And the same sort of conveyances in trust for reser'd uses were made use of by some noble Protestant Donatees in King *William's* Reign, as may be seen in the Resumption of Grants, the consequential Impeachments, the subsequent Tryals; and Dr. *Davenant's* *Preliminary Alarm*, in the same Reign, &c.

After the Protector's fall, *Souhampton* expected to be restor'd to his Office of Chancellor, or to be made Lord Treasurer, or one of the six who had the Charge of the King's Person; but was disappointed by *Warwick's* exorbitant ambition; therefore he began to lay a train against the Earl of *Warwick*, who being too quick for him, he retir'd and not long after dy'd, by the force of Poyson or Grief, in the Year 1542 as 'tis thought by some; who likewise will have it, that he was the Head of the *Popish* Party, which is the Opinion of the late Bishop *Burnet*; as well as of the more Accurate and Judicious Mr. *Eccard*; but with their leaves, nothing that they or any other Historian has writ of him, makes that out; 'tis true he was opposit to the Monopoly of *Warwick's* Bower, as well as to that of *Somerfet*, as soon as he perceiv'd their tendency; nay, 'tis possible, he had a mind to be their Competitor and Rival in their Regency, and for that purpose, made use of the *Popish* Obstinacy, as the other

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two practis'd upon the zeal of some poor Foreign Reformers; besides, the Majority of the Council was as much against *Somerset*, as opposit to *Southampton's* measures; but *Warwick* prevail'd over them both, only by force of his activity and by the cautious temper and quiet disposition of the rest of the Council, whereof the Majority seem'd to fear the Consequences of any further Contests among themselves, as well as to foresee that *Warwick* by running so a-Head, would at last run himself out of Breath, as *Somerset* had done before him.

As for that Triumvirat's Personal Religion, in those unsettled times, one may venture to say, that they mostly regulated themselves upon that seasonable Maxim of their Cotemporary Statesman, Sir *John Mason*, viz. *That few things would save a Man*. My Author says, he dy'd full of Years and Worth, in 1550. at *Lincoln Place*, and was bury'd at *St. Andrews Church* in *Holbourn*, where his Posterity have a Diocess for their Parish, and a Court for their Habitation. The last Male Issue of this noble Family, was *Thomas Wriothesly*, great Grand-Child to this first *Thomas* (the two intermediate being both *Henrys*) their great Progenitor, Earl of *Southampton* and Lord High Treasurer of *England*, who suffer'd very much in King *Charles* the 1st's time for the Church of *England* and his Loyalty; he left two Daughters, his Co-heirs; whereof the second was marry'd to *William Russel*, the Earl of *Bedford's* eldest Son, who was sacrific'd in *Charles* the 2^d's Reign, for his inviolable Adherence to the Protestant Interest, and opposing a Popish Successor; he marry'd *Rachel* Daughter and Co-heir to the said *Thomas Wriothesly* Earl of *Southampton*, and Lord High Treasurer of *England* (and Widow of *Francis Lord Vaughan*, eldest Son of *Richard* Earl of *Carberry*)

erry) by whom he had Issue, one Son and two Daughters; *Wriothesly* the late Duke of *Bedford*; the Lady *Rachel*, eldest Daughter, marry'd to *William* the present Duke of *Devonshire* (whose Personal Merits bespeak him one of the greatest Patriots, joyning the noble study of Man and Books, to that of the true Interest of his Country in all its Branches, with an undaunted Integrity, the innate Characteristick of his Grace's right Honourable Family.) The Lady *Catherine Russel* marry'd to the now Duke of *Rutland*, &c.

21. King *Edward* the 6th came to the Crown at the Age of a little above nine Years. At six Years old he was put under the Government of Dr. *Cox* and Mr. *Cheek*; he was so forward in Languages that besides his Proficiency in *French*, *Italian* and *Spanish*, at eight Years of Age, he frequently wrote *Latin* Letters to the King, to the last Queen, the *AB* of *Canterbury* and his Uncle the Earl of *Hartford*.

His Father's Death was conceal'd from the publick for three days; during which time, the Earl of *Hartford* and Sir *Anthony Brown* were sent by the Council to *Hartford*, where he resided, to conduct him to the *Tower of London*, together with his Sister, the Princess *Elizabeth*, in the Year 1547. Reg. 1. In order to the King's Coronation, the Office of that Ceremony was then review'd and much shorten'd. When the three Swords were deliver'd to him as King of *England*, *France* and *Ireland*, he said, *He wanted another Sword yet, the Holy Bible, the Sword of the Spirit, without which they could all do nothing.* Most of the Privy Council were consenting towards a farther Reformation; and according to the Power invested in them, it was resolv'd to begin with a general Visitation of all *England*, which was divided into six Pre-

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cincts; and two Gentlemen, a Civilian, a Divine, and a Register, were appointed for each; but before they were sent out, Letters were written to all Bishops, giving them notice of it, and suspending their Jurisdiction, while the Commission lasted. Tho' the Bishops and Priests were for the most part taken out of the Regulars or Religious Orders, and consequently the brightest part respectively of all the *Popish* Synagogue, yet they were generally, especially those that were bred up to be Secular Priests, very Ignorant and Scandalous in their Lives and Conversations, and were many of them Clergify'd poor Laymen crept into small Benefices: So likewise the greatest difficulty the Reformers met withal, was the want of able and prudent Men; and those that were most eminent were to be employ'd in *London* and the Universities; therefore the only thing, by which the People could be universally instructed was a Book of Homilies; so the twelve first Homilies in the Book, still known by that name, were then compil'd to be us'd by every Minister. Orders were also given, that a Bible should be kept in every Church; which, tho' it had been commanded by King *Henry* the 8th, yet had not been generally obey'd; and for understanding the New-Testament, the Paraphrase of *Erasmus* was publish'd in *English*, and appointed to be set up in every Church, says Mr. *Echard*, p. 721. They also renew'd the Injunctions made by *Cromwell* in the late Reign, upon the Dissolution of Monasteries; which had most of the best Benefices in *England* annex'd to them (as it is generally still in most *Popish* Countries) and consequently one of their own Monks serv'd the Cure, if they happen'd not to be *Sine-Cure's*; so, that Mr. *Echard* was extremely out, when he imagin'd the Degraded Monks crept
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into small Benefices; for commonly they fill'd those little Cures with some of the accutest Servitors that were attendants or hangers-on upon the Monastery or Convent, upon some account or other, as it is still every where for the most part where the *Romish* Religion is the National Church; for the *Pope*, with his Janizaries the Monks and Fryars, swallow up all that is valuable in the *Romish* Church, leaving to the Bishops and their slovenly Herd of their Ignorant Clergy, only just enough to keep themselves and their respective Subordinate Stations in a bare being.

Not long after, upon the 4th of November, the Parliament was open'd; the day before, the Protector authoriz'd himself by a Patent to sit under the Cloth of State, on the right hand of the Throne; and to have all the Honours and Privileges that any Uncle of the Crown ever had, with a *Non-obstante* to the Statute of Precedency. The first Act that pass'd, was a repeal of all Statutes that had made any thing Treason or Felony in the late Reign, which was not so before; particularly of the six Articles, and the Authority given to the King's Proclamations; as also of the Acts against *Ballards*, &c.

Upon the Emperor's advantages against the *Protestants*, the Foreign Reformers, who generally made Germany their Sanctuary, were then forc'd to come into England. Peter Martyr and Bernard Ochinus came over first, and Bucer and Fagius follow'd. They were invited over by generous Crammer, who entertain'd them at Lambeth, till Provision was made for them. Martyr was sent to Oxford, and Bucer and Fagius to Cambridge, where shortly after, the latter dy'd.

In the next Year, viz. 1548. Reg. 2. eighteen Bishops and some Divines were employ'd to begin a Provisional

a Provisional Reformation of the Liturgy, that all the Nation might have an uniformity in the Worship of God, to every ones understanding, in the National Tongue, by a gradual Reformation of Rites and Ceremonies, in imitation of Christ and his Apostles, who occasionally conform'd to the Jewish Church, till the Synagogue was bury'd with honour, for higher purposes. In the Year 1549. there started up a sort of Men, call'd by the name of *Gospellers* (says Mr. Echard, p. 729.) who held peculiar Notions as to Punishments and God's Providence, seemingly making God the Author of Evil. And *Anabaptists* from Germany, began then to vent their Opinions in England, which were not only a denial of Infant Baptism, but also of the Trinity, the Divinity of Christ, and other Anti-Christian Principles. For the stifling of that Mischief, some of the Principal of them were conven'd before Archbishop *Crammer*, and other Divines and Civilians; and being convicted of their Errors, some of them were dismiss'd only with Admonition, some sentenc'd to a Recantation, and others condemn'd to bear their Fagors at St. Paul's Cross. But they proceeded further with one *Joan Bocher*, commonly call'd *Joan of Kent*, who deny'd the Incarnation of Christ; and being unmeasurably vain and conceited of her Notions, she scornfully rejected all Instructions that were offer'd her. Upon which she was condemn'd as an obstinate Heretick, and deliver'd to the Secular Power; but it was very difficult to persuade the tender King to sign the Warrant for her Execution; he thought it an instance of the Spirit of Cruelty, for which the Reformers condemn'd the *Papists*; and that it was unreasonable to Burn a Person for some Wild Opinions, especially when they seem'd to flow from a

disturb'd Brain. But *Cranmer* perswaded him, that being God's Lieutenant, he was oblig'd to punish direct Blasphemers, according to the Law of *Moses*. This rather silenc'd than satisfy'd the young King, who sign'd the Warrant with Tears in his Eyes, and told *Cranmer*, *That since he resign'd himself to his Judgment, if he sinn'd, it should lie at his door.* This sensibly struck the Archbishop, and both he and Bishop *Ridley* took her to their Houses, and try'd how far Reason, joyn'd with Gentleness, could prevail. But being still more insolent, at last she was Burnt and ended her Life, with such indecent jeers and Reproaches (saying, *She dy'd for a piete of Flesh, as Anne Aschew had done before for a piece of Bread*) that she was thought a Person more fit for a dark Chamber than a Stake, &c.

In the Year 1550. Reg. 3. the Council sent Orders over all *England*, to require all to conform to the new Service, and to call in all the Books of the old Offices. To give a Law-Sanction to the reform'd Constitution, the Parliament soon after pass'd an Act to the same effect; by which all the old Books and Images were appointed to be defac'd, and all Prayers to Saints were to be struck out of the Primmers, publish'd by the late King. A Subsidy was granted, and the King gave a general Pardon; out of which, all Prisoners of State and *Anabaptists* were excepted. In this Session it is observ'd, that the eldest Sons of Peers were first allow'd to sit in the House of Commons. The Committee appointed to prepare the Book of Ordination, finish'd their Work with common consent; only *Heath*, Bishop of *Worcester*, refus'd to sign it, for which he was imprison'd by order of Council.

While the Reformation was thus happily carry'd on in *England*, Pope *Leo* dy'd, and Cardinal

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Pope, the grand Enemy to the Work, for his great Services and Sufferings, was elected *Pope*, in the Night time. He did by no means aspire to that Station; so that when a full number had agreed, and came according to custom to adore him, he receiv'd it with his usual coldness, and said, *God lov'd light*, advising them to defer the matter till the Morning. The *Italians*, among whom ambition passes for greatness of Mind, look'd upon this as an unsufferable piece of dulness and stupidity; upon which the Cardinals shrunk from him before day, and chose *De Monte* to be *Pope*, who reign'd by the name of *Julius* the 3d. The first promotion he made was very extraordinary; for he gave his own Cardinal's Cap and Hat to a Servant that kept his Monkey; and being ask'd, *What he observ'd in him to make him Cardinal*, he answer'd, *As much as the Cardinals had seen in him to make him Pope*. If *Julius* had always kept to that lucky-way of answering *ex Cathedra*, he would have bid the fairest for Infallibility of any *Pope* I ever heard of.

About the same time, *Dr. Hooper* was made Bishop of *Glocester*; who being over-scrupulous about the Church-Vestments, unhappily gave rise to disputes and heats about indifferent things, which have continu'd to this day. This dispute was too much promoted by *John a Lasco*, a German Reformer driven from his Country, who being allow'd to set up a Congregation in *England*, took an undecent liberty in the *English* Affairs, and wrote against the Church-habits and kneeling at the Sacrament. Much of a time, the famous *Polydore Virgil*, who had been now almost forty Years in *England*, gathering the *Peter-Pence*, in quality of the *Pope's* Toll-gatherer, growing old, desir'd leave to go nearer the Sun; all which was allow'd him; and

in consideration of the publick service he was thought to have done the Nation by his History of England in smooth Latin, he was permitted still to hold his Archdeaconary of *Wells*, and Prebend of *Nonnington*. He is said to have pillag'd some Monastery-Libraries at his pleasure; and at last to have sent over a whole Ship-load of Manuscripts to *Rome*, &c.

Old Bishop *Latimer*, without any prospect of enjoying either Bishoprick or Benefice, had all along further'd on the Reformation, by a popular and familiar way of Preaching; but particularly about this time preach'd at Court; and freely warn'd the King of the ill effects of Marriages, made up only as Bargains without Affection between the Parties, which occasion'd shameful Whoredoms and Divorces; he also complain'd of the Luxury and Vanity of the Age, and of many call'd *Gospellers*, who were concern'd for nothing but Abby and Chantry-Lands, pressing for a Primitive Discipline in the Church; he complain'd that the King's Debts were not paid, and yet his Officers became vastly Rich. Poor *Latimer* preach'd this as his last Sermon; and therefore us'd the greater freedom.

At this time, the young King, now thirteen Years of Age, began to display his parts and abilities, by means of his diligent Pen, which still went beyond his Years; particularly he wrote a Journal with his own hand, of his Reign and of all Foreign Affairs; and wrote a Scheme for amending many things amiss in the Government; and also another Discourse in *French* against Idolatry, with a Preface to it, dedicated to his Uncle the Protector, &c. The next Year, viz. 1551. Reg. 3. the Conscience King could not easily be induc'd to yield to his Sister *Mary's* having her private Popish Wor-

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ship of the Mass; for he said, *He ought not to con-
 nive at Idolatry.* By order of the Council, the Bishops
Cranmer, Ridley and Poynt, went to satisfy him in
 this point; and they convinced him, *That tho' he*
ought not to consent to any Sin, yet he was not at all
times oblig'd to punish it. Upon which he burst out
 into Tears, lamenting his Sister's obstinacy, and
 his own hard circumstances, that oblig'd him to
 comply with such an impious way of Worship.
 After new Messages to the Emperor, to no great
 effect, the Council seiz'd two of her Chaplains;
 and after much struggling, gain'd this point, that
 for the future, she had her Mass said so secretly,
 that she gave no occasion of publick offence. As
 to the King's Sister *Elizabeth*, she in all things con-
 form'd to the Laws; for her Mother at her Death
 had earnestly recommended her to the care of Dr.
Parker, a great Reformer, and afterwards in the
 first of her Reign was made Archbishop of *Can-
 terbury*, who all along instructed her well in the
 Principles of the Christian Religion, in opposition
 to *Papish* Corruptions. At the same time there
 was fram'd a body of Articles, which contain'd
 the Doctrine of the Church of *England*; they were
 cast into forty two Articles, and afterwards some
 few alterations being made in the beginning of
Queen Elizabeth's Reign, they were reduc'd to thirty
 nine, which continue in use and force to this day.
 Altars began to be put down, and Communion-
 Tables were plac'd in their room, or as some will
 have it, in the middle of the Church; and the
 Common-Prayer-Book was review'd and alter'd,
 and put in the same order and method, in which
 it continues to this day, excepting only some in-
 considerable Variations, that have been made since.
 At this time, six of the most eminent Preachers

were appointed to wait on the Court by turns, two at a time; and the other four were sent as itinerant Preachers and Missioners into all the Counties of England, in a Circuit, for supplying the defects of the Clergy, who were generally very weak and faulty. The French Embassadors coming then to England, with the order of St. Michael for the King, desir'd in their Master's name the continuance of the King's Friendship, and that he would not be mov'd by vain rumours and malicious reports to break the Alliance; upon this the wondrous young King immediately return'd this answer with his own mouth, *That rumours were not always to be credited, nor always to be rejected; for it was no less vain to fear all things, than to doubt of nothing; if any differences should arise, he should be always more ready to determine them by reason than force, so far as was consistent with his honour.*

In the Year 1552. Reg. 6. there was a Bill of Attainder brought in the House of Lords against *Tunstal* Bishop of *Durham*, a Man of learning, candor and temper, then in Prison; *Cranmer* stood up and protested against it, by which he absolutely lost the Duke of *Northumberland*; yet all the *Papish* Lords and Bishops went along with it, and some Depositions being read amongst them to justify the Bill, it pass'd in that House; but when the Bill was sent to the House of Commons, they resolv'd to put a stop to that way of condemning Men unheard; therefore they sent a message to the Lords, that he and his accusers might be heard face to face, which not being done, they let the Bill fall. But before this happen'd, several considerable Acts pass'd; the first was to establish the Common-Prayer-Book, as it was last amended, to which

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only, one Earl, two Bishops and two Barons dissented; by this the Book was appointed to be receiv'd in all places of publick Worship from *All-Hallows* next; and the Bishops were requir'd to proceed by the Censures of the Church against such as did not come thither; they also authoriz'd the Book of Ordinations, and enacted the same Penalties against Offenders that were in the Act for the former Book three Years before. Another Act pass'd for the Marriage of the Clergy, with the dissent of four Earls and six Barons. An Act also pass'd, empowering Church-Wardens to gather Collections for the Poor, and the Bishops to proceed against such as refus'd to contribute; which, tho' it was a Bill that tax'd the People, yet had its first rise in the House of Lords, &c. *Heath and Day*, the Bishops of *Worcester* and *Chichester*, were that Year depriv'd of their Bishopricks, by a Court of Delegates that were all Lay-Men.

Henry the 3d had been much supported in his Wars, by the assistance he got from the free Towns of *Germany*, in recompence of which he gave them great privileges in *England*; where they were form'd into a Corporation, and liv'd in the *Still-Yard* near *London Bridge*. They had sometimes exceeded the limits of their Charters, which were thereupon judg'd to be forfeited; but by great presents they purchas'd new ones; they traded in a Body, and ruin'd others by underselling them; and by making presents at Court, or lending great Sums, they had the Government on their side. Trade was now much increasing, and Courts began to be more Magnificent in Habits; so that there was a greater consumption of Cloth in particular, than formerly. *Antwerp* and *Hamburg* lying one near the Mouth of the *Rhine*, and the other at the Mouth of the *Elb*,

Elb, had then the chief Trade in these parts of the World; and their Factors in the *Still-Yard* had all the Markets in *England* in their Hands, and set such prizes as they pleas'd, both on what they imported or exported, and broke all other Merchants to such a degree, that in the last Year they shipp'd forty Thousand Cloths, when all the other Traders had not shipp'd above eleven Hundred. Upon this the Merchant-Adventurers complain'd of the *Still-Yard* Men, and after several hearings, it was judg'd that they had forfeited their Charter, and that their Company was dissolv'd; nor could all the earnest application of the *Hanse-Towns*, seconded by the Emperor's own intercession, ever procure them a new Charter.

About this time, *Cardan*, the great Philosopher of that Age, pass'd through *England*, as he return'd from *Scotland*, where the Archbishop of *St. Andrews* had sent for him out of *Italy* to cure him of a Dropsy; in this he had great success, but being much conversant in Astrology and Magick, he told him, *That tho' he had sav'd his life, he could not change his fate, which was to die upon a Gallows*. He waited on King *Edward* as he return'd, who receiv'd him with great honour and civility; and *Cardan* was so charm'd with his mighty knowledge and rare qualities, that he always spoke of him as the most extraordinary Person he had ever seen; and after his Death, when flattery could be no advantage to him, he wrote a Character of him, in which, for Learning, Parts and all Abilities, he represented him as a Miracle of Mankind.

In the Year 1553. *Reg. 7.* there was a Regulation of the Privy-Council, where several Committees had proper work assign'd them, and directions given them for their conduct; of which there

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there remains an exact account corrected with King Edward's own hand. The Sons of the Nobility and Gentry had frequently Prebends given them, under a pretext of following their Studies and sitting themselves for Holy Orders. Therefore the Bishops procur'd a Bill to be pass'd in the House of Lords, that no one might hold such, who was not either Priest or Deacon; but at the third reading, it was thrown out by the Commons. Bishop *Tunstal* was depriv'd, as *Heath* and *Day* were, by a Court of Lay-Delegates. Shortly after, Visitors were sent out to examine what Plate was in every Church, and to leave them one or two Chalice of Silver, with Linen for the Communion-Table and for Surplices, and to bring in all other things of value to the Treasurer of the King's Household, and to sell the rest and give it to the Poor. Tho' the King himself had set his hand to these Instructions, yet some Clergymen, who were for the Reformation of the *Papish* toilsome Corruptions and laborious Superstitions, but not of the Church-Wealth and Ease, look'd upon it as new Rifling of Churches, it appearing to them, that some were resolv'd not to desist till they had reduc'd them to a Primitive Poverty, as well as the Reformers design'd to have rais'd them to a Primitive Purity, which might not be inconsistent with Church-Opulency.

During the King's Sickness, Bishop *Ridley* preach'd before him, and took an occasion to launch out in the subject of Charity, and the obligations that lay on Men of high Condition, to be Eminent in Works of that Nature. This so sensibly touch'd the Pious King, that immediately after Sermon, he sent for the good Bishop, and commanding him to sit down and be cover'd, he resum'd most of the Heads of the Sermon, and declar'd, *That he*
look'd

look'd upon himself in his Station, to be principally concern'd in it; desiring, as he had already given him the Exhortation in general, to direct him how to perform his Duty in that particular. The Bishop with Tears of Joy told him, He must consult with the Lord Mayor and Court of Aldermen about a matter of that Importance; upon which the King wrote by him to them to consult how the Poor should be reliev'd. After some consideration, the Bishop brought the King a Scheme of several Foundations; one for the Sick and Wounded, another for such as were wilfully Idle or Mad, and a third for Orphans. Whereupon he made several Magnificent Endowments; St. Bartholomew's Hospital for the first, his Palace at Bridewill for the second, and Christ-Church near Newgate for the third; and also he enlarg'd the Grant he made the former Year for St. Thomas's Hospital in Southwark. And when he set his hand to these Foundations, which was done upon the 26th day of June, He heartily thank'd God for prolonging his life, till he had finish'd that good design. These Houses, by good Government, and the Charities of others, continu'd to be so useful, and became so well endow'd, that now they be reckon'd among the noblest Foundations in Europe.

The good young King was easily perswaded to order the Judges and his learned Council, to put some Articles, which he had sign'd for the Succession of the Crown to the Lady Jane Gray, into the common form of Law. *Hales* was the only Judge who intirely stood out, tho' he was a zealous Protestant; yet would not give his Opinion against his Conscience, upon any consideration whatsoever. *Cranmer* at last was prevail'd upon, by the Importunity of the dying young King, together with the threatening prospect of Religion, to subscribe

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the Instrument for the Lady *Jane Gray's* Succession to the Crown.

The young dying King's whole exercise was in short Prayers and Ejaculations; and a few Moments before his Death, he was heard with the utmost Resignation to pray earnestly, *That God would deliver him out of this miserable and wretched Life*; he committed his Spirit to him, and interceded very fervently for his Subjects, *That God would preserve England from Popery, and maintain his true Religion amongst them*. Seeing some about him, he seem'd concern'd that they were so near and had heard him; but then, with a smiling countenance, he said, *He had been Praying to God*. Soon after the Pangs of Death coming upon him, he said to Sir *Henry Sidney*, who tenderly embrac'd him in his arms, *I am faint, Lord have Mercy on me and receive my Spirit*. And thus calmly breath'd out his Pious Soul upon the 6th of July, in the sixteenth Year of his Age, after a most Religious Reign of six Years five Months and nine days. As there was a great Vivacity in his Looks, so the Beauties and Perfections of his Mind were incomparable for his Age. But his zeal for the Reformation crown'd all the rest, which did not proceed from an angry heat, but from a true tenderness of Conscience, founded on the love of God and his Fellow-Creatures; upon which account alone, he once said, *He was desirous of life*. Some call'd him their *Josiah*; others *Edward the Saint*, and others the *Phoenix* that rose out of his Mother's Ashes; and all concluded, that the Sins of *England* must have been very great, since they provok'd God to snatch away so signal a Blessing from the Nation. As to the Reign it self, it was unhappily short, and generally weak and tumultuous, occasion'd

tion'd in a great measure by the Sacrileges, Parties and Factions of *Somerset* and *Northumberland*; who seem'd (especially the latter) to countenance the Reformation, partly to rob the Churches, and thence to aggrandize themselves; by which, and their other Practices, they became a scandal to so noble a Work; whereby, the great many, that understood little of Religion, labour'd under great Prejudices against any thing that was advanc'd by such mercenary and despotick Instruments. Besides, *Northumberland* was more than suspected, for putting the Sick young King into the hands of a Quack-Doctors, and removing his Physicians in ordinary. These things as they rous'd up the Vengeance of Heaven, so they dispos'd the People much to the dismal Catastrophe in the following Reign, which had been fore-schem'd by the designing Cardinal *Paul* and Bishop *Pates* abroad, as well as promoted by the clandestine *Papish* Bishops, *Tunstal*, *Gardner* and *Bonner* at home, &c.

Our admirable young King *Edward* took notes of every material thing he heard or read, in *Greek* Characters, which he afterwards copy'd out fair in the Journal he kept; he kept also a Table-Book, in which he had writ the Characters of all the eminent Men in the Nation. And the precious Manuscripts of the Petitions that were given him by the poor and oppress'd, as they were the special care of his Princely Lecture and Attention, so they were not the least valuable Originals and Manuscripts of his Royal Study and Library. This divine short-liv'd Prince puts one in mind of these Poetick Pamphlet-pieces.

O bene si fueras quam felix indolis, avi tam fueras felix. Aderitis qui prateritis annos, incusatque mora, sibi destinat arbitra cane Parca sanam in puero. Erep-

tum nobis querimur? sua dona reposcunt, Indignisque
 diu superi permittere terris, qua maturavere, negant. Si
 fabula nobis vivitur, haud melior semper, qua longior
 exit. Anglia, parte sui quantà minor! unica gentis
 spes non illa quidem, tamen è tribus occidit una. Dives
 virtutum, patriorum dives amorum, laudum dives, inops
 (sic Diis voluere) dierum. Sic voluere? sat est voluisse:
 his certa voluntas hac sedet, incerto rerum ut discrimi-
 mine versent, quicquid obit, semper sibi dispar, orbis
 luna: Vixit avus, feri vivunt hac lege nepotes. Caste
 vale interea juvenis, longumque vatebis. Non alio sane
 decorem te funere, quam quod instruxere tuorum amor,
 interceptaque vota, virtutesque tua. Qualis rosa, can-
 dida qualis seu rubra (gentilem spirans vitæ utraque
 famam) quam Cyprus ante alios flora dilexit honores,
 stricta Noti penna æstivi fluxoque soluta verrite, decidua
 in se se, in gremioque sepulta ipsa suo, fruitur nativo
 funere: Tatu ipse quoque in te decumbes, roscosque jacebis
 inter, quos tua fama tibi diffudit, odores.

Vita, brevis somnus, flos fallax, debilis umbra; per-
 transit somnus, flos cadit, umbra fugit. Vita, aurora
 levis, fugiens nix, hasta volucris, aurora emoritur, nix
 abit, hasta volat. Vita, ignis fatuus, fluidus ros, mobilis
 unda; ignis nos ludit, ros abit, unda fluit. Vita, vitrum
 fragile est, rota præcep, planta caduca; frangitur ex
 vitrum, stat rota, planta perit. Vita, vapor, solium,
 speculum, rosa, fumus, imago, bulla, cinis, pulvis, arena,
 nihil. Vix orimur, morimur; discrimen mortis &
 ortus. (Ah! vita instabilis) Lætæra sola facis. He-
 sperus & Vesper, sunt cuna & sæpe sepulchrum; prima
 micat vix vite hora, suprema venit. Vivendo moreris;
 vite incrementa, rapina sunt mortis. Nosti vivere?
 Disce mori.

Qualis peregrinam lubrico incumbens globo Arenam
 arena trudit, & sequax premit, premiturque pariter,
 seque fugienda rotat; sic sic fugaci pellitur dies dies; ho-
 ramque

namque tradit hora; sic aetas fluit incauta, & usque
nescia doloso clepit se Vita furto, donec occulto means
tenore, lento viscera exhaurit gradu. O quam ista vivis
Clepsydra humanam notis vitam colorat, lubricam sor-
tem exprimit! Momenta arene, cera spes, vita est
vitrum, color voluptas, hora homo, cursus brevis; mo-
menta fugiunt, spes labat, vita avolat, fallit voluptas,
ingruit mors, homo cadit. Est vita fluxa, labitur,
transit, perit: Est vitrea, splendet, fallitur, frangit,
fugit: Est picta, floret, mittit, amittit decus: Est
aura, ventus, umbra, momentum, nihil.

FLOS velut cultis tener in viretis languidus marcet
moriente collo, forte si latrat Procyon sinistro improbus
astro: Ista seu Phabo glacies tepenti, vellus hyberna
nivis aut caducum liquitur ruptis, Jove depluente, nubi-
bus imbrem: Ceu vapor thuris tenuis Sabai opplet im-
mensum glomerante calum nube, mox fumum rapit
undulantem acrior aura: Vana ceu ludit species soporis
Morpheo lentum simulante formas, mox abit, pigros simul
orsa sensus impulit Eos: Bulla turbata velut in fluentis
flatulentis lymphæ tanicis operata, futilis rumpit, simul
insufurrat sibilus Euri: Umbra cognato Nihilo propinqua,
noctis atrata redimissa peplo, ceu fugit, quando Pyrdenta
mundus prospicit ortum: Talis humana brevis hora vita,
flore, crystallo, nivibus, vapore, somnio, bulla, citiusque
inani diffugit umbra: Ocyor pennâ volucris sagitta, ocyor
torta fremitu procella, ocyor rauci, Jove retonante, ful-
minis ala. Scilicet vitam fuga concitati temporis saxum
celeri rotatu raptat, effrenoque ruens tumultu & tur-
bine voluit. Mоре torrentis juga percubantis rupis im-
mensum properantis, Omnes defluunt cursu mage quam
secundo in mare mortis. Quique fumosa tuguri taberna
pauperem extrudit miser arte vitam; quique celatis la-
queata Cedris atriæ felix incolit, regum soboles potentum;
quique turritus triplici superbam Pontifex frontem reli-
gat tæara arboris orbis. Transilit nullum Libitina collum,

nec, seni parcat, neque vagienti populo, matris licet
 inter ulnas dulces renidens, totum indagare caput labores
 Lactei fontis, nivea papilla, interim blandis resonante
 bullis matre penates; tangit infantem tamen immeren-
 tem cruda mors, tangit, tetigisse nox est, exit e scena
 rudis ante missam histrio vocem. Quantus est acri
 vigor in juvena, pulchra cum verna gena, pubes umbra,
 lux tamen si non hodierna, busto crastina candet. Nec
 tibi Parcas Hecatombe amictus ferreas, nulla prece molli-
 endas, supplices quamvis cieuranti tigres blandius Or-
 pheo. Nulla decreti medicina lethi, nulla te servet fuga
 destinatam victimam mortis, neque vis nec areus protegat
 umbo. Obseras quamvis adamante limen, militum
 turmis aditum coronas, te Adium vallet labyrinthus
 ingens, maxime regum; limen effringens adamante
 firmum mors per armatos vigilum manipulos & per
 anfractus sinuantis aula impraba rumpat; teque pro-
 tractum, mora nulla, dextra, demeter, ritu stipulam
 merentis; tum pede impresso super-intonabit voce tre-
 monda: I, miser, justum vocat ad tribunal Arbiter libra
 metuendus aequus, cui patet cordis scelus omne, atra & cri-
 mina noctis: I, tibi certam legit urna sortem, dicat
 aeternas aninaque sedes; interim bruto putre corpus alium
 in pulvere dormi. Sic eris regum modo qui serenus
 degis, & tanti vacuus periculi, te ut putem certa pepigisse
 lege cum nece sedus; sic eris tecum, neque cura morti
 federis pacti, moriere; quando, aut ubi, nobis bone
 solve tantum Oedipe notum. Grande momentum, breve
 pactum amara mortis; hic felix tulit omne punctum, hoc
 tulit quisquis, gravis unde pendet cardo salutis. Factus
 est tantum semel alearum; si Canis peccet, miser usque
 & usque irritum planges sine fine damna non reparanda.
 Quamdiu stabilis duodena cali signa sol iusto peragrabat
 anno, prona vel circum bibit astuosus flumina pontus;
 quamdiu terra globus umbilicum pendulus cali medium
 tenebit; quamdiu stabunt bene copulari fœdera mundi:

quamdiu summum super astra pueri tartari iniquas
face fulminabit, Præputia rerum Deus & tremendus
sceptrafer orbis: tamdiu noctis chaos incubantis te premat,
densa & spectus ater umbra, uret & scelestum latus
ustulandum flammea formix. Perga, nunc tempus ja-
culari ludo falle, te demens magis ipse fallis; mors modum
jam jam statuet jocosu seriu ludo.

Mortis triumphus! saltis adorea invicta dextri! cer-
nite mobilis Trophæa, Mortales, fugaces, & rapidi mo-
numenta feri. Necessitatis non adamansino thorace pectus
spicula fregerit; non scuta, non defensus are umbra feros
hebetarit ictus. Quid regna, reges & genus Inachi, quid
arma, miles, telaque Marspitris, quid culta jactas arva
dives, quid Tyrius Arabumve gazas? Non ipsa mortis
diffugiet manus annosa virtus; non sua nescient sepul-
chra reges, aureique Regum apices, apicumque fastus.
O sava cuspis! Sceptra rigentibus equare gestit splendida
sarculis, Irumque Cræso; nec cruenta indomitas detrahit
Tyrannos voluisse arena; te pavida tremunt arbesque
gentesque & trepida ducēs cum plebe; rurestresque can-
nas sternis ovans, validasque turres. Perjura Phœbium
non Paridis manus Heroa fixit; te Theridos puer ta san-
sit audax, tincta quamvis membra stygis tueretur unda.
Hector fuisti; teque sub horridas Orci cavernas hac dedit
aspero lethalis ictu cuspis, atros nare jubens. Acherontis
amnes. Huic & secundis turgida fluitibus Pellæa virtus
cessit; & ebrium Jovis superbia sorte gnatum hac tenui
sepilivit urna. I, nunc & orbis, turgida, limites votis
minores, & breve gloriæ jacta theatrum, duplicisque
exiguos Phætonis axes.

Mæstisonis luge citharis, & flebile carmen fœnæa
depange lyra, tristemque sinistra da sonitum mihi mæsa
chelys: Parnassia cautes mareat & pullis sordescant
limina fertis. Prasagis solite florum radiare capetis
purpurea fluvii ripa, squallentibus antris carpentes vol-
vant lymphas, dum dira revolvu fanera, & horrenti

Edoard

Edoard lessò lamentor. Te fortuna animi, & mentis
 Generosa potestas culmine fundarat facti, totaſque celebri
 pyxide ditarat lauros, monumenta nitebant pectoris,
 auratoque coruscans fidere dixus, -- tibi nomina tantum
 invidere decus, radiata palatia cali Regem optarunt
 Edoardum, rutilusque senatus astrorum merita cali
 statione locarunt.

Da tantum lachrymas & lamentabile carmen Elyſio
 de fonte mihi, da, muſa, dolores, da triſtes gemitus.
 Quid non crudelia fati jura valent? quid non ſeva
 violentia mortis audeat? heu rapit illa, rapit quos can-
 dida morum integritas junctoque gravis cum pondere
 virtus nobilitat, quibus ambitus largitur honores Ma-
 jeſtas ignara regi, non ſaſcibus audax purpureiſve in-
 dulget amittibus, aqua curules ſternere & ambiguos
 plebi confundere reges; luctantes in fata trahit, fruſtra-
 que negantes calcat & aeterno cogit parere lapato:
 devictumque tenet regem; proh! ſuſtulit illa in noſtris
 gaviſa malis, quem ſacra poſceſcit purpura, donatumque
 ſibi complexa poteſtas ambit, & meritum ſacris ad-
 movit habenis. Mors heu! mors nimium fallax deluſit
 amantem; triſtis ubique dolor, inopinamque mortis
 imago; omnia meſta tibi, meſta omnia, nuntius intrat;
 nuntius en! loquitur facies percuſa, timorem elinguis
 loquitur vultus; quæ verba? quid audis? En ſatum, ſatum,
 clamat; proh triſtia fata! Brittanidum ſpes una jacet;
 mors omnia ſecum abſtulit: Angligenum rapuit mors
 triſtis amores.

The firſt and two laſt of theſe Poetick-pieces,
 which are in Heroick Verſe, are ſuppos'd to be the
 Specifick part of the Apotheoſis; the ſecond piece
 in Diſticks, the third in Iambicks, the fourth in
 Sapphicks, and the 5th in Horatian Strophes, are ſup-
 pos'd to lye Scutcheon-wiſe on the Auguſt-Hearſe,
 or rather Engraven upon the Royal-Built, as Pa-
 rænetical Lectures and Monuments of Mortality

for negligent or wicked Mortals to prepare for Death, &c.

Our excellent young King *Edward's* little Treatise against the *Pope's* Supremacy, was printed in a little Octavo, about the Year 1683. and several of his Letters are to be seen in our Historians; particularly one to *Sir Barnaby Fitz-Patrick*, who had been his Proxy at School, and one of his Bed-Chamber at Court, which is as follows; "*Edward*.
 "We understand by your Letters receiv'd the eighth of this present Month, your good entertainment, being glad thereof; and also how you have been once to go on Pilgrimage; wherefore we think fit to advertise you, to desire leave to go to *Mr. Pickering*, or to *Paris*, in case hereafter any such chance happen. And if that will not serve, to declare to some Person of Estimation, with whom you are best acquainted, that as you are loth to offend the *French King* by reason of his kind usage of you; so with safe Conscience you cannot do any such thing, being brought up with me, and bound to obey my Laws; also, that you had Commandment from me to the contrary. Yet if you be vehemently procur'd, you may go as waiting upon the King, not as intending to the Abuse, nor willingly see the Ceremonies; and so you look on the Mass, but in the mean time, regard the Scripture, or some good Book, but give no reverence to the Mass at all. Furthermore, remember, when you may conveniently be absent from the Court, to tarry with *Sir William Pickering*, to be instructed by him how to use your self. For Women, as far forth as you can, avoid their Company; yet if the *French King* command you, you may sometime Dance, so measure be your mean; else ap-

"ply

"ply your self to Riding, Shooting, Tennis, or
 "such honest Games; not forgetting sometimes
 "(when you have leisure) your Learning, chiefly
 "reading of the Scriptures. We would not have
 "you live too sumptuously as an Ambassador, but
 "so as your proportion of living may serve you;
 "we mean, because many will resort to you and
 "desire to serve you. I told you how many I
 "thought convenient you should keep. After you
 "have order'd your things at *Paris*, go to the
 "Court and learn to have more Intelligence, if
 "you can; and after, to the Wars, to learn some-
 "what to serve us. By your Letters of the second
 "and fifteenth of *April*, we perceive that you were
 "at *Nancy*, ready to go together with Mr. *Picker-*
 "ing to the *French* Camp; and to the intent you
 "might be better instructed how to use your self
 "in these Wars, we have thought good to adver-
 "tise you of our Pleasure therein. First, We would
 "wish you, as much as you may conveniently, to
 "be in the *French* King's presence, or at least in
 "some part of his Army, where you shall perceive
 "most business to be, and that for two causes;
 "one is, Because you may have more experience
 "in the Wars, and see things as might stand you
 "in stead another day; the other is, Because you
 "might be more profitable in the Language. For,
 "our Ambassador, who may not wear Harness,
 "nor seem so to serve the *French* King, as you
 "may, whom we sent thither for that purpose.
 "It shall be best therefore hereafter, as much as
 "you may, to be with the *French* King; and so you
 "shall be more acceptable to him, and do your
 "self much good. This I write, not doubting but
 "you would have done it, though I had written;
 "but to spur you on.

This Royal Lecture of Oeconomick Polity and Christian Ethics, should be taken as given by our young English Solomon to all young Noblemen, and others of the like Qualities and largeness of Fortune, to be imbib'd, *a teneris unguiculis*, and to be translated into all Languages for their Juvenile Exercises and more mature Performances; as it was in a great measure practis'd by Sir Barnaby Fitz-Patrick, who after his return from France, was created, by his young Sovereign and Royal Patron, Baron of upper Offory in Ireland, where he dy'd a good Protestant, a publick-spirited Patriot, and an honest Man; as is well observ'd by that great Master of Christian Prudence, the Reverend Mr. David Lloyd, in his *Observations on English Favourites and Statesmen*, Edit. London 1665, p. 231. &c. The last Irish Lord of both those Names, Titles and Family, dy'd in 1713. or 14.

Our young sage King Edward the 6th's Diary, written with his own hand, is still preserv'd in Cotton-Library, and thence printed by Bishop Burnet in *Append. ad Vol. 2. Hist. Reform.* See Sir John Chark's *Trus Subject to the Rebel*, with Dr. Ger. Longbaine's Preface, Edit. 4to. Oxon 1641. and Sir John Hayward's *Life of Edward the 6th*, Edit. in 8vo. Lond. 1622, and his *History of Henry the 4th*, Edit. 4to. 1599. and Mr. Goodwin's *History of King Henry the 3th*, in folio, Lond. 1704. and an English Historian, who writes himself *Tim. Livius*, publish'd also the Life of Henry the 3th, still extant in Manuscript, with some of Bishop Fell's Family, or some of his Legacies, &c. the Translation from that Latin, is Manuscript in Cotton Library, with Decorations from an old French Memorial of the particulars of the French and English Wars, styl'd, *Enguerrant*, &c.

&c. and Sir Robert Howard's *History of the Reigns of Edward and Richard the 2d.* wherein is given a prospect of the hazard and madness of a Prince's following the misguiding Meteor of Arbitrary Power, Edit. in 8vo. Lond. 1690. and *Histoire du Roy d'Angleterre Richard 2.* Manuscript in the *Hayleian Library*. In this Treatise (says our learned Bishop of Carlisle, p. 81. E. H. L.) the curious Reader will find that the Doctrines of Abdication and the Vacancy of the Throne, are more Primitive in England, than some learned Men could readily believe them to be, &c. Aylet Sammes's *Britannia Antiqua illustrata*, folio Lond. 1676. This learned Author is wretchedly abus'd by the *Oxford Antiquarian*, Vol. 2. p. 879. and Bishop Nicholson in E. H. L. p. 39. If borrowing from Bochart and Sheringham, or citing of Leland without reading of him, be Plagiarism and Buffoonery, what will become of Mr. Wood and Dr. N—son, whose Books swell with such Peccadillos. But Mr. Oldenburg, Secretary to the Royal Society, in his *Philosoph. Transact.* num. 124. p. 596. being a more Impartial as well as a more able Judge, has long since done Mr. Aylet Sammes Irreversible Justice, as to the Merits of his *Britannia Illustrata*, &c.

22. There were about the same time, several useful and instructive Pamphlets, publish'd by Mr. Udall; such as, *Epistola & Carmina ad Gul. Hermannum & Johannem Lelandum*, &c. *The Tragedy of Popery*, &c. besides Comedies, Epistles, and divers Verses.

Commentary on the Apothegms of Erasmus, &c. *Flowers for Latin speaking*, selected and gather'd out of Terence, and the same translated into English, together with the Exposition, &c. newly corrected. When this was first printed, I cannot tell;

tell; that Edition, which I have seen and made use of (when a School-Boy, says Mr. Wood) was printed at London, 1568. in 8vo. which Book being esteem'd helpful in it's time, and very useful for young Scholars, John Leland and Thomas Newton wrote Verses in Commendation of it, not only set before the Book, but also printed in their respective Encomia's, Leland, p. 62. Newton, p. 128. Edit. 1589. &c.

Erasmus's Paraphrase on the Gospels and the Acts of the Apostles; translated into English at the request of Queen Catherine Parr, &c. Peter Martyr's Treatise concerning the Lord's Supper, &c. Lond. in 4to.

The Author, Nicholas Udall, whom Leland styles in Latin, *Odovalus*, was Born in Hampshire, at or near Wykeham, of Corpus Christi College, Oxon, and Probationer Fellow thereof, and afterwards Master of Eaton School near Windsor, and then proceeded in Arts, 1534. Master of Arts; but in the beginning of March, 1541. was examin'd with two Eaton Scholars about stolen Images, Plate and other matters belonging to the said College of Eaton, by his Majesties Council; yet sometime after, he was made Canon of Windsor in the beginning of Edward the 6th. There is in the Prerogative Office of the Province of Canterbury, in one of the Registers of Administrations, beginning at the first of January 1571. a Copy of a Commission granted in the beginning of the Year 1572. to one Catherine Terbury, otherwise Udall, Daughter of Nicholas Udall of Fenne in Somersetshire, giving her Power to Administer the Goods, Debts and Chattels of him the said Nicholas Udall lately deceased, &c.

73. In the same Reign of Edward the 6th, one Ralph Radcliff was a fam'd School-Master, who descended of an ancient Family of his Name in Cheshire, and afterwards of Brasenose College, Oxon; sometime

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sometime after, he obtain'd a part of the Carmes House at *Hutchin* or *Hitchin* in *Hertfordshire*, Anno 1538. it being about that time dissolv'd; wherein he not only open'd a School, but also fram'd out a lower Room into a Stage for his Scholars to act *Latin* and *English* Comedies and Tragedies, to the end that they might be embolden'd for speaking and Pronunciation. Which practice being us'd by them several Years, his School was in great renown and he grew Rich, &c. He had many Tragedies, Comedies, Epistles, Orations, &c. laying by him, which, as he would often tell his Friends, he would never publish till they had remain'd by him nine Years; the chiefest of those Ludo-Theatrical Pamphlets be these:

De Puerorum Institutione, &c. *Pugna Nominis & Verbi*, &c. *Epistola ad Tyrones*, &c. *Epigramata*, &c. *Patient Grefeld*, a Comedy. *Friendship of Titus and Gisippus*, Comedy. *Chaucer's Melibie*, Comedy. *Dives and Lazarus*, Comedy. *Delivery of Susanna from the Elders*, Tragy-Comedy. *Jab's Afflictions*, Tragedy. *The Burning of Sodom*, &c.

Radcliff was in great esteem at *Huchin* in 1553. one or more of his Descendants (for he was marry'd and had Issue) were Knights; particularly Sir *Edward Ratcliff* of *Hitchin*, living in King *James* the first's Reign, &c.

An Abstract of a Paragrapher-Dissertation, of the different Sale in Studies and Writings, MS.

That School-method of exercising Youth and Students in Humanity, or the lower Philological Classes, to Act Plays in most Languages, is still and always was imitated by the crafty Jesuits, to no small advantage of the Scholars (who thereby ripen and grow manly and imbibe a studious Emulation), and to the same effect that Mr. *Radcliff* reap'd by it, that is, to grow Rich Famous,

Famous and Knights and Lords of the Schools in most parts of the World. It's true, they act very rarely any Comedies; but every one of their five Classes exhibits a Drama and a Tragedy, besides each a Declamatory Scene or two, mostly in *Latin*, and seldom in any other Language, unless *Greek* and Vernacular Tongues interspers'd, as they do in their Comical Interludes; and at the end of the Year, about *August*, a publick Tragedy with all Theatrical Decorations of Musical, Comical and Tripudial Interludes, which are very rare in their private Scenes; but then those pieces are generally very correct, and penn'd according to all the Scenical Rules of Argument, Oratory, Poetry and Language, by a Junto of the Masters and Prefects; who arrive to a considerable terseness in *Latin* Prose, by dwelling continually upon some part or other of *Tully's* Works, as they advance to the first Altitude of the lively Images of the *Latin* Poetick Expression; by meditating more upon *Seneca's* Tragedies, *Statius*, *Lucan* and *Claudian's* Poems (which they turn into *Succum & Sanguinem*) than they do upon the Gospel, or any Christian Principles. On the other hand, I don't see why our Schools and Tutors should so wonderfully neglect or condemn those *Heathen* Authors, because the *Jesuits* make use of them; or that we should be poring so continually upon *Juvenal* and *Horace's* Epistles and Satyrs, and neglect the imitating of his Odes and the foremention'd Gaiety of the *Latin* Poetry and Oratory. 'Tis true, not long ago an ingenious young Gentleman has oblig'd the publick with *Claudian's* Poem, *De Rapto Proserpinae*, in a rival strain of *English* Poetry. Such Pamphlets presents may by degrees exalt the taste of our *Latin* Poetry in *England*, to the same lofty pitch that our *English* vein has long since been possess'd of; for if one

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were to guess by the *English* Poetry, one might certainly conclude, that the *English* Schools read no *Latin* Poets, but *Propertius's* Elegies and *Seneca's* Tragedies, with *Statius*, *Lucan* and *Claudian's* Golden Streams; but if one casts an Eye upon the generality of the *Latin* Poetick-pieces made in *England*, such as *Johnson's* Horse-race, in *Latin* Numbers, *South's* Youthful Copy of *Latin* Rhime, the several *Latin* Copies of Poetry publish'd amongst the charming *English* strains of Mr. *Prior*, and such like moderate Poetick fits of the *Anglico-Latin* Muses, one could scarce forbear thinking, but that the first was hammer'd out at the same heat with *Plautus's* *Rudens*, or *Terence's* *Heautontimoroumenos*; and the rest moulded upon *Lucretius's* Splay-footed numbers, with some pedestrian spoulings out of *Horace's* Epistles and Sermons, and *Juvenal* or *Perseus's* Rough-coated Satyrs.

Whence too much also of our *English* Prose is spik'd over with keen *Cynicks*, and 'twere to be wish'd that some of our Pulpit-Ethicks could keep free from such corrosive Acids, which rather put an Auditory's Ears, or even Teeth, on Edge; whereby People are rust'd with the Temptation, to return or imitate the morsures of the style, more than to imbibe the Conick Figures of the Doctrinal Atoms and Satyrical Ethicks; and yet 'tis not call'd Declamation or Invective, or Satyr, but a certain Mediastin Genus, porcupin'd all over with all the three, superadding a Thorny Laconism, for to make it more piercing and less exceptionable; the Pen of such a Style darts rather than writes, and threatens rather than persuades, and startles rather than engages an Auditory or a Reader; such edg'd Tools of some of our most famous *English* Writers, are also generally cas'd in such a *Ridicule*, and *jeux de Mot*, or punning upon words, that not
only

only the Jest is spoil'd in any other Language, but also the Argument is blunted, if not lost; the whole Subject disoblig'd, if not quash'd; the Author demean'd, if not actively and passively ridicul'd. Some of Dr. S——th's and Dr. T——son's Sermons, as well as generally the Writings of S——t and B——t, are not altogether unchargeable and clear of all such offensive gingle of Witticism and Sarcasm; the first having too much of the Cynick and Farouche; the second too much of Court and of the Ambassador (that being the general Notion and Character of a Preacher, taken upon, amongst the *French* Protestants) and too little of the Flower; the third too much of the Cavalier and *à la Mode*; the fourth galloping after the other three, at a considerable distance, in a more *Northern* road, spends all his time and breath in persuading People to believe his unaffected Sincerity; which he compass'd in a great measure by his excellent Pamphlet, intituld, *The Life of God in the Soul of Man*, Edit. Lond. 1707. which was the 5th Edition; in the Preface, towards the latter end, G. Burnet says that Pamphlet was written by a pious and learned Country Man (*Scotch*) of his, and knowing so well as he did, that the Author has written out nothing there, but what he himself did well feel and know, and therefore it being a Transcript of those Divine Impressions that are upon his own Heart, I hope, continues he, the native and unforc'd genuineness of it, will both more delight and edify the Reader. And a little before, We ought, says he, carefully to shun all forc'd gestures or mode of Speech, and every thing, that is not native and genuine. Yet for all his advices and pretensions to an unaffected strictness of deportment, the generality of the *English* Clergy and Laity could never discover any great genuineness, weight

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weight or force in his Discourses, which were generally thought rather to afford matter of jealousy and dis-esteem; nevertheless he insisted upon others procuring a good Character for themselves, upon their Approaches or Addresses to him, more than any Person in post in the World, as he manifested in particular to the dismounted Prelates and discarded Episcopal Divines of his own Country; tho' he himself would have been hard put to it to have procur'd himself a regular Character by Subscription of the Majority of Vouchers, in this or his own or any other Nation of *Europe*, except perchance, *Holland* and *Geneva*. Which is the fate of some great Men, especially of his old acquaintance, the *Jesuits*; who are hated almost by all *Romanists*, or at least by the greatest part of them in all *Popish* Countries, and have consequently very ill Characters amongst the *Papists* themselves, generally speaking; yet they value not the hatred of their respective National Clergy, nor the Backbitings of all most all the *Popish* Religious Orders, nor the aversion of far the greatest part of the *Romish* Laity, whilst they stand upon their Superior Learning and their other *Popish* Merits, and Entrench themselves under the Protection and Preferments of their respective Princes Courts and Favours of the several Nobility of the *Popish* Countries. But perchance the extensive Comprehensions and Abilities of our *Protestant* Patriot-Prelate may better be compar'd and made to say with the great Republican Prince of the *Latin* Senators and Orators, *M. T. Cicero* in the *Exordium* of his most Eloquent Oration against *Mark Anthony*, *Philippica 2da*. *Quo-nam meo fato, Patres Conscripti, fieri dicam, ut nemo his annis viginti Respublica hostis fuerit, qui non bellum eodem tempore mihi quoque indixerit? Nec*
vero

vero necesse est à me quemquam nominari vobis, cum ipsi recordemini. Mihi panarum illi, plus quam op-
sarem, dederunt. Te miror, Hicksi, quorum facta mi-
tere, eorum exitum non perhorrescere. Atque hoc in-
aliis minus mirabar. Nemo illorum inimicus fuit
mihi voluntarius; omnes à me republica causa lacerati,
&c. yet some are of Opinion, that he himself
(aliud agens) gives a better account of the general
aversion to him, in the forecited Preface to that
excellent Religious Pamphlet in these words: For,
says he, let Men think what they will, nothing that is
constrain'd can ever become so natural, but it will ap-
pear loathsome and affected to others; which must needs
afford matter of jealousy and dis-esteem, especially to
all Prying and Critical Observers. Who accordingly
fail not to observe further, that there is a visible
affectation in the same Preface about the real Au-
thor of that Spiritual Pamphlet; for, if he is the
Author himself, which he seems flatly to deny (yet
not without some mental Reservation and material
Prolocution; for his Speech bewrayeth him, and agreeth
to the Galilean turn of denial, as well as to the Speech
or Style of the Book) there's an inexcusable *Ornamenta*
or a scarce warrantable self-extolling of himself, as
may be seen in the words quoted before. As to what
some impartial Judges still further observe, that
his three Volumes of his *History of the Reformation*,
is by far out-stripp'd by Mr. Strype, in his three Vo-
lumes of his *Memoirs of our three first Archiepis-
copal Reformers, Archbishops Cranmer, Parker and
Grindal*, with another of *Queen Elizabeth*, 'tis fully
atton'd for by himself, upon a parallel occasion
in the foremention'd Preface's conclusion, *In hac
verba*: 'I know these things have been discours'd
'with great advantages of Reason, Wit and Elo-
'quence; but the more Witnesses that concur in
'Sealing

' Sealing these Divine Truths with other Testimo-
 ' nies, the more Evidence is thereby given. So far
 without doubt his Sincerity and Seriousness seem
 fairly to keep the Balance, whatever his Anta-
 gonists may pretend to make out, as to his trif-
 fling pudder about the Love-Letters that pass'd be-
 tween Queen *Anne Boleyn* and King *Henry* the 8th,
 and about the opinion of Foreign Universities,
 concerning King *Henry's* Divorce from Queen *Catherine*,
 or whether King *Francis* promis'd to King
H. 8. politically or sincerely, or at all, to reform
 the Church of *France*, as he, *H. 8.* was doing to that
 of *England*, or about *Cranmer's* carrying his Wife in a
 Chest, and such like indigestible passages; which
 to wade through, if soardable, with so much un-
 becoming affectation and indecent eagerness, is far
 beneath the Dignity of History, especially of that
 sacred one of the Reformation, which is not con-
 cern'd, as to the main, whether *Henry* the 8th
 did well or no in Marrying Queen *Anne*, or whe-
 ther both of them were *Protestant* Saints or no;
 no, nor whether *Cranmer* did well in Marrying
 himself, or in pronouncing King *Henry's* Sentences
 of Divorces; for, those particulars however re-
 solv'd in fact, don't at all affect the Reformation,
 or make it better or worse; since the Instruments
 of Divine Providence for such blessed purposes
 were to be fallible Mortals; 'tis no wonder if
 God permitted them to fail now and then, especially
 as to their own Morals, and perchance as to some
 other Accidentals and Circumstantial; and after
 all that the Slandering *Papists* can pretend to say
 against those three Heroical Instruments in God's
 hands in compassing our happy Reformation, can't
 any ways rationally amount to any more than
 that all the three might have been too hasty in Mar-
 rying

rying and too eager for a Royal Issue, and lastly too variable in making a regular use of some of the proper means to establish a lasting Constitution in Church and State; which, nevertheless, Divine Providence did ere it was very long after, fix upon our irreverfible *Protestant* Ground-work, notwithstanding all the waverings and fallures of Instruments, as well as Maugre the waves and furies of the various opposers of the raising of our reform'd Constitution upon the durable Establishment and widening prospect of a long succeeding *Protestant* indefeafable Lineage down to late Posterity, till time shall be no more; God be ever more prais'd for fuch comfortable and plentiful Antepasts of fuch a blessed Futurity for the *Protestant* Church and State of *England*.

Return we now to the feverer fort of Criticisms upon our feveral methods and various conduct in our *Latin* and *English* Writings. The Pamphlet now before me upon that Subject, concludes, that how censurable and castigable foever may be thought the Gelastico-Sarcastimatical Interludes in the style of the above mention'd redoubtable Champions of our *Protestant* Heroism, T-----son, St-----t, B-----t. S-----th, and some few more that delight in Beads of well-strung Epithets, with an *Ana* of ill-natur'd Scorn; yet it can't be deny'd but that the finishing-hand has been put to our *English* style in Prose as well as Verse; nothing can be imagin'd more exact and accurate than the Terfeness, Chastness and Justness of Style, which flows with an inimitable or unattainable Smoothness, Aptness and Energy, in the Works of Bishop *Jeremiah Taylor*, Dr. *Hammond*, Dr. *Barrow*, Dr. *Scot*, Mr. *Norris*, the Penultimate Bishop of *Rocheſter* (Dr. *Sprat*) the Antepenultimate and Ultimate or present, Bishops of *Ely*, the present Bishop of *Salum*, the present Bishop and

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Dean of *Glocester*, Dr. *Stanhope*, Mr. *Collier* and Mr. *Echard*, with innumerable others of our bright Clergy and Laity; such, of the latter, as the noble Historian, Lord *Clarendon*, Sir *Roger L'Estrange*, Mr. *Lock*, Mr. *Robert Nelson*, Mr. *Congreve*, Sir *Richard Steel* and Mr. *Addison*, besides a great many more, who with their Elegant as well as Eloquent Works, can scarce be any otherwise number'd than with an *Et cetera*, or thought of without exhausting all our Interjections and Exclamations, in some respect or other of Admiration.

As to our *Latin* Prose, there have'nt been many here, who made it their business, or indeed had any great occasion to cultivate that antiquated Province; the most curious and lucky in that kind of Supererogation since the Reformation, were Sir *Thomas Smith*, Sir *John Cheek*, Sir *Roger Ascham* and Sir *H. Savil*, Bp. *Bale* and Bp. *Fr. Godwin*, Bp. *Jewell* and Bp. *Andrews*, Dr. *Whitacre* and Dr. *Perkins*, *Buchanan* and *Cambden*, *John* and *R. Barclay*, AB. *Osher* and Bp. *Forbes*, Bp. *Mountague* and Bp. *Walton*, *Spelman* and *Milton*, *Hum. Lloyd* and Dr. *Powell*, Lord *Bacon* and Lord *Herbert*, *Davenant* and *Carlton*, *Hall* and *Taylor*, Bps. *Abbots*, Sir *Ja. Ware* and *H. Dodwell*, Sir *J. Marsham* and Sir *T. Pope-Blunt*, Dr. *Cave* and *H. Wharton*, Bps. *Bull* and *Beveridge*, &c. besides most of our Civilian Writers, and our *Latin* Physicians and Mathematicians for the most part, especially, *Duck* and *Zeuch*, *Willis* and *Sydenham*, Dr. *Is. Barrow* and Sir *Is. Newton*, &c. But our rough and subsalient or subsulting Style of our uncouth Phraseological *Latin* becomes none better than our learned *Selden*, and became none worse than our excellent Dr. *Hammond*, &c. As to our *Dissenters* they seldom trouble either *Latin* Prose or Verse, unless it be just so much as to enable them to make use of the Scriptures or Dictionaries; whence they commonly look upon such Ni-

ceties and Superfluities of the *Latin* or *Greek* Tongues or Antiquities, to be little better than Rags of the *Popish* W---re, and Traplings of the Antichristian B---st: But the Wealth and Riches of *Babylon*, with the respective ways and means of hoarding up the Money, is good *Latin*, even with them, who think the making *Godliness* great Gain, to be likewise no false *Latin* in all the Oraculous Capacities of that Convertible Proposition. However, the *English* in general are taken to understand *Greek* better than to write or speak in *Latin*, &c.

And as for our *Latin* Poetry, tho' scarce any of our *English* thought it worth their while to take pains enough to excel in it, yet two young Gentlemen have lately in a ludicrous Theme convinc'd the World, that they are as capable of Playing the *Homer* in an *Iliad*, or a *Virgil* in an *Aeneid*, as they were to act both to the Life, in their respective *Latin* Pamphlet-Poems of *Muscipula* and *Hoglandia*; the first seems to have been pen'd by an ingenious young Student, for an exercise injoyn'd him by his Tutor or Proctor for some waggery committed; and the second seems to have been perform'd by an elaborate Tutor, to shew his Pupil the shortest way to overtake *Virgil*, by setting him upon a more Familiar *Pegasus* of his own Country-breed. Or, to Meliorate that Distinction which the comparative difference of the Style seems to insinuate in a Superlative Degree of the visible Super-Grandeur and Superiority of the personated *Hoglandian* Muse as well as Animal, over the diminutive creeping Mouse; it may be said, perchance, that Mr. S. H. has imitated *Ovid's Metamorphosis*, with as much Ingenuity as *Meredyus Cadoganus* did *Virgil* with Majestick Poetry. But let the Reader judge himself, by a little Sketch of both their Performances; the *Mouse-muse* then thus begins to prelude to its delicious Banquet

Banquet of Toasted Cheese: *Monticolam Britonem,*
qui primus vincula muri Finxit & exiguum cohibebat
carcere furem, Lethalesque dolos & inextricabile fatum,
Musa refer; tu Phæbe potens (nam te quoque quondam
Muribus infestum dixerunt Sminthea vates) sis præsens;
& tot Cambriorum montibus unum Parnassum excipiens,
faveas, dum pangere versu Res tenues, humilique juvat
colludere musa, &c. Now let's hear the Cambrian Vir-
gil sing the Man and Arms, that overcame the migh-
ty Hampshire Hog, and by a double Conquest subdu'd
his own Doggerel Hunger, as well as crown'd his
Victorious Temples with the Triumphant Wreath's
and Arches of Black-puddings, Sauceges, Hams
and Bacon-Flitches: *Sylvestrem qui primus aprum*
mira arte subegit Victor & ingentes sine cade coercuit
iras, Lardivorumque genus, siccataque perna camino,
& prius ignoto coctus farcimine sanguis Porcorum,
mibi carmen erit. Tu, Phæbe vocantem Exaudi cap-
tisque fave; namque exul Olympo Diceris Admeti
Portos pavisse subulcus. Tuque Holdsworthæ, domi ve-
tula seu rancida rodīs Ossa suis, tumidi carmen servile
magistri seu jussu componis; ades, dum prælia avorum
Ingeniumque cano, & patria præconia terra, &c.
How near soever the ingenious Mr. S. Holdsworthæ
comes to Ovid's *Metamorphosian* Heracles, it can't
be impartially deny'd, but that what Cadoganus
wants of Virgil's Style, is only in the Fau-Beast
of a Theme, the Hoglandish Hero, &c. However,
to split the difference, our Pamphlet decides the
Emulosity with a short piece of Latin Prose and
Verse of another Poet, thus: *Inter arma Camenis*
etiam pugnacibus licebat esse. Hostiles inter dimica-
tiones utinam non foteret aliunde prodire quidpiam
nocentius quam ab acie hujusmodi calamorum. Verum,
Pergite Castalii Patris lectissima turba, Castalidum
decus, & pulchro indulgete furori. Sint proprius vobis

amor & Parnassides umbra, Pirene & Pindi nemus & Permessides undæ; Otia plena Deo, & populo secreta profano. 'Tis very strange, that more of the Poetick Veins in *England* don't by more frequent Exertions and Publications cultivate the Muses in *Latin*, and more commonly aim at some considerable Perfection therein. Yet 'tis still more strange that scarce any of our Schools or Tutors ever exercise Students in the *Latin* Composure of *Iambick*, *Sapphick* and *Horace* Verses, properly so call'd; such as this *Strophe*, made upon *Queen Elizabeth's Apotheosis*:
Qua Virginali mole graves rota igni corusco nubila dividunt? Auriga quis cali per undas Flectit equos celeremque currum, &c. *Horace* is also the Standard of *Latin Sapphicks*; as in *Ode* the 6th, *Lib. 2.* *Ille terrarum mihi prater omnes angulus ridet; ubi non Hymetto mella decedunt, viridique certat Bacca Venafro, &c.* The *Horace* Verse, is call'd also by some, *Alcaic*, but they might as well call it, *Archilochian*; for as the two first and last Lines, or Metres, of that *Tricolon Tetrastraphon*, be of the *Dactylic*, *Alcaick* and *Acatalectick* Feet, so the third is of *Iambick Archilochian Dimeter Hypercatalectick* Measures. A *Ludonomus* of a noted Free-School understood the Nature of this *Horatian* Verse so well, it seems, as to give his Head-Form the noble Theme of a *Tinder-box* to be celebrated in this kind of *Horace*-Verse; tho' *Buchanan* took the strains of those *Strophes* to be of so lofty a Genius, that he adapted most of his excellent Version of the *Psalms* to those Sublime Numbers, or at least more than to any other one kind of Verse, except the *Trimeter* and *Dimeter Iambicks*. *Iambick* Numbers are mostly made use of in *Tragical Scenes* or *Grave Theaters*; such as were adapted to the *Peace* or *Truce* concluded, or to be concluded upon the *Treaty* now on foot, after the foremention'd

foremention'd Poetick Wars, between the Criticks and Pamphleteers; wherein the General of the Pamphlet-Forces uses these Triumphant *Iambicks*: *Fuere Bella, terror armorum fuit; Fulistis hostes; vera Criticorum fuga paccavit orbem, &c.* The Criticks, it seems, are suppos'd to be of the *Parthian* Race, and to make use of the same ambidexterous decoying Art in their Polemicks as the old *Parthians* were in War inur'd to, which was to make a feint of running away, and then to turn back upon their Enemy all of a sudden; and sometimes to let fly their Arrows backwards, whilst they seem'd to run forwards. And in Prose, the heavy charge upon the amphibious Art of Criticks, as dangerous Troops to be rely'd upon by the Christian and Orthodox Party, was thus express'd: *Suas nocendi artes Infernus ille Veterator nusquam certiore hominum perniciæ explicuit quàm cum Tartaream istam Criticandi furiam ex imo Erebi claustro in terrarum orbem effudit. Pestis enim illa quasi quoddam Inferni compendium eo efficaciorē nocendi energiam sortitur, quo pluribus larvarum prodigiis grassatur. Nullus Proteus, nullus Vertumnus, illius versatilem furie genium satis exprimat. Dum aperto Marte Ethnicorum copias ducit, in Christianorum castris specioso solidioris sinceritatis & eruditionis robore meret: Dum Christianum exercitum in aciem dirigere videtur, Heterodoxorum alas in versuti Martis insidiosis anfractibus disponit; dum denique Orthodoxo Authori socias manus pollicetur, portentoso fraudum miraculo infaustum insidumque Panorum & Arianorum labarum gestando pravaricatur. Sic nempe duplicis militiæ versutia ingentem Orthodoxorum stragem ubique edit non sine adversa partis risu triumphali.*

Yet it can't be deny'd, but that a certain Critical Salt should be interspers'd in all Writings as well as Studies, as is very well made out in a Pamphlet, in-

scrib'd, *L'Education, Maximes & Reflexions de Mr. de Moncade; avec un Discours du SEL dans les ouvrages d'esprit, In 12^o. à Rouen, 1691.* wherein the saline Pungency of a cogent Understanding and intellectual Energy is explain'd by the respective Relish and Operations of all the natural and artificial Salts; the most natural, depurated and exquisit Salt, or convincing Energy of Literature, was the *Attick* or *Athenian* Cogency of Discourse; the *Asiatick* Cities could never attain to that saline Delicacy, with all their laborious cultivating of their long-winded Learning and affected Studies, because they always mix'd therewith a great quantity of a certain Salt like to that of *Nitre*, which produces a Fermentation and Flatulency in their literal as well as discoursive Ingenuity. *Criticks* or *Grammatical* Humanists of the first order, too often make use of a disgusting Salt, of a black, bitter, piquant and corrosive Quality, which causes a great deal of Skum and Froth. Of all the Poetick Salts, the *Epick* is most Pure, the *Lyrick* most Delicate, the *Tragical* most Elevated, the *Epigrammatist* most Lively, the *Elegiacal* most Temperate and Seasoning, the *Satyrical* most Viperine and Piercing, the *Eclogist* and *Idilian* the most Country-wise and Native, the *Comical* the most Vulgar Salt of all. *Bar-Oration*-Salt should be Natural and Temperate, the *Panegyric*-Salt ought to be Delicate and Modest, the *Declaiming*-Salt is Brinish, Unnatural, and of an Unfavoury Degout; the *Pulpit*-Salt ought to be Seasoning, Blanching and Curing, but not Ridiculing, Blackening nor Inflaming; *Historical*-Salt should be Savoury, Enlivening and Genuine, *Philosophick*-Salt ought to be so well decrepited as not to Evaporate. The best Mixtures and Compositions of all those Salts of Human Literature, are those prepar'd

prepar'd by *Homer* and *Aristotle*, *Laertius* and *Longinus*, *Tully* and *Seneca*, *Gr. Nazianzen* and *Boetius*, *Petrarcha* and *Laur. Valla*, *Erasmus* and *Gesner*, *J. Dolau* and *Bartolinus*, *Puffendorf* and *Morboff*, *Leibnitz* and *Fabricius*, *Grotius* and *Vossius*, *Bail* and *Le Clerc*, *Gravius* and *Gronovius*, *Causabon* and *Salmasius*, *Julius* and *Jos. Scaligeri*, *Kircher* and *Strada*, *Baltasar Gracian* and *Rapin*, *Gassendi* and *Du Hamel*, *Huetius* and *Thomasin*, *John Barclay* and *William Cambden*, *Lord Bacon* and *Lord Herbert*, *Selden* and *Milton*, *Harvey* and *Willis*, *Hammond* and *Sanderson*, *Boyle* and *Sydenham*, *Paschal* and *Boyleau*, *John Norris* and *Robert Barclay*, *Dr. Wallis* and *Dr. Gregory*, *Dr. Haley* and *Sir Isaac Newton*, *Judge Hales* and *Bp. Sprat* in his unparallel'd *History of the Royal Society*; which can never be remembr'd by a true bred *English Man*, without the greatest concern of a *Patriot's* irretrievable Grief, that that matchless pattern of an *English Historical Pen* could never be prevail'd upon, neither by the sacred Genius of his own Church and Country, nor by the silent Requests of his Metropolitan, *Archp. Sancroft*, nor by the Perihermiacal Innuendo's of both Universities, nor by the Tacit Votes of most of the zealous Members of the Church of *England*, to undertake to transmit to late Posterity, the History of the Reformation of the Church of *England*; he would have infallibly thereby redoubl'd the lustre of his own Name, and have laid uncancellable Obligations at home and abroad, and have spar'd our good Bishop *Burnet* a great deal of Labour, Rubs and Reflections.

Tho' some of that strange Salt in our History and strange Incense upon our Altars, have been in a great measure of that Historical kind, repair'd and made amends for, by the Homogenial Salt of *Mr. Scrype* and *Mr. Echard's* genuine and true-bred Histories; who

are now the only or principal two, that are so eminently capable of repairing that irrecoverable Damage of the late Bishop Sprat's unseasonable Omissions and Layings-up of his *English Historical Talent*; which, if ever it be supply'd, or the ample Idea of the Bishop of *Carlisle's English Historical Library*, ever fulfill'd, it must be, in all probability, by those two. Tho' Mr. *Echard* is not so lucky as to gain with all his Historical Salt of the best *English* produce, a right place in the said *English Historical Library*, where he is said, p. 74. 'to have writ only for useful diversion, in a method appearing least irksome, every Reign being divided into so many Stages or Periods for pause or rest: But the truth on't is, that most Reverend Author staggling over the Margin of Mr. *Echard's History of England*, met with a very Methodical Chronology, which presently struck his fancy, it seems, with the Idea of travelling in a Stage-Coach, or with the resting pauses or opportunities upon a Charlatan's Stage; for in all likelihood he expected, every Year of every respective Reign to have its titular Station in the body or top of the Pages, with other formal Subdivisions; but he should have distinguish'd between Annals or Chronicles ~~and Majesty~~ History, which must keep up its Port and Grandeur, with one continu'd Thread of noble Materials and scientific Exemplifications; overlooking all *Povertes* and every thing that is not substantially pertinent to the highest purposes of the Creation, and to the compleat Edification and Information of Mankind, in its several Providential degrees with the most Weighty and Characteristick Particulars of all kinds: Which Mr. *Echard* has perform'd with an uncommon Talent, both in his method and style; and indeed his as well as Mr. *Strype's* Historical

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Historical Pieces be some of the most finish'd Elucidations we have of that kind, in the *English* Tongue; which more than ordinary Parts with Intrinsick Excellency as well as the Valuable Services done to the Publick, will never have *ex Condigno* Justice done them, till their Merits be crown'd with a Station parallel to that of the worthy Author of the *History of the Royal Society*; but if they should likewise imitate his Adept-Humility in casting away the Net when the Fish was taken, or in hiding his Historical Talent, then they may deserve to remain unprefer'd any higher than the learned Mr. *Wharson* or our great Dr. *Mills*, or to have the Merits of their deserving Talents, to be deem'd only *ex Congruo*, with those of the ingenious Mr. *Talents*, whose *History of Schism*, in my poor Judgment, is one of the most erudite and useful Pamphlets that ever was printed. But 'tis not much to be doubted but that those transcendant Historians of ours, would rather press upon the Foot-steps of our Dr. *P-----*, whose deserv'd advancement did rather spur him on to publish the Primitive Catechist of the *Alexandrian Church*, than to dig his *Attick* Talent in the Earth, or hang up his Net, with a *Captus Capti Captum, &c.* The result of all those Allegorical Salts of Learning, is to gain that great knowledge, which consists in judging of things according to the different degrees of certainty that they may have, to clear the truth of appearances, to take that for Opinion, which is only Opinion, and so to distinguish Judgments, as to give a sound Judgment of every thing; one must be so frugal of one's belief, that one may dispense it according to the different degrees of certainty, to take nothing for Truth, but what is true, and that only probable, which is really so. Thus far the Pamphlet-Dissertation of the different Styles
and

and Salts in Studying and Writing: Out of the Manuscript of *Mylerius B* ———, &c.

24. *John Rhese*, or *ap Rife*, or *Prife*, or *Prifaus*, was Born of a Gentile ancient Family in *Wales*, and study'd for some time, probably, in the ancient Hostle call'd, *Broadgates* (now *Pembroke College*) wherein severall of both his Names and Time were Students. He was encourag'd in his Studies by *William*, the first Earl of *Pembroke*, of the *Herbert's* Family, and made great advances therein, especially as to the Histories and Antiquities of his own Country. In 1546. *Mar.* 2. he with many others receiv'd the honour of Knighthood from the hands of *Edward* Lord Protector of *England*. About which time our Author observing the great and manifold Errors which were made by *Polydore Viril*, in his *Historia Anglica Libri 27.* wherein many things redounded to the dishonour of the *British Nation*; he thereupon publish'd,

Descriptio Cambria, augmented and made perfect by *Humphrey Lloyd*, and set before the History of *Wales*; which was translated into *English* by the said *Lloyd*, and augmented, corrected and publish'd by *David Powell*, Anno 1584. The said Description of *Cambria* was printed again at *Oxon*, 1663. in two Sheets and an half in 4to. under the Title of, *A Description of Wales*; but it differs so much in Words from the former, that many Readers are apt to take it for another thing. *Fides Historie Britannica*, &c. *Defensio Regis Arthuri*, &c. *Historia Britannica Defensio*, printed at *London*, 1573. In 4to. by his Son *Richard Price*, D. D. *Tractatus de Eucharistia*, &c. He dy'd of the reform'd Religion, in the beginning of Queen *Mary's* Reign, &c.

An Abridgment of a Manuscript Dissertation upon the old *British Historians* and others, as follows.

This

This brave and learned *British* Knight, deserv'd his honour by his Loyal Sword against the *Scotch*; and by his learned defence of the *British* History, he purchas'd such a firm repute, that none ever since offer'd to make a formal stand against him, before our late Bishop *Stillingfleet* in his *Origines Britannica*; wherein he is pleas'd to draw his Satyrical Pen against the *Britannick Antiquities*, with the same strength of Argument, that would destroy all the Histories in the World; For (says he in *Orig. Brit.* p. 338. &c.) many of the Authors Sir John quotes, are only Geoffrey of Monmouth's Echoes, others speak not plain enough, and some are too modern. By the same Poetick Licence, one may go thorough Stitch, and say with the same grave Tone of Arbitrary Criticisms; the Greek Historians are but *Herodotus's* Echoes, as the Latins are *Livius's*; Ecclesiastical History is but the Echo of *Eusebius*, as the *English* Chronicles will be but the Echo of the pair of Monks *Bede* and *Malmshury*; or, in short, as the Reverend Bishop *Nicholson* is but the Echo of the learned Bishop *Stillingfleet*; who in p. 9. *ibid.* seems to be as cheerful as when he describ'd the *Popish* Miracles at *Compostella* (where, to any ones thinking, he re-exhibits a Chorus of Satyrs dancing the Antique, tho' but a proper Scene for such Miraculous *Popish* Impostures) saying very gravely, That *Merlinus Avalonius* might as well have been made Secretary to *Joseph of Arimathea*, as to have liv'd under *King Malgocunus*; and yet when his Critical *Pegasus* is tir'd with such merry Carriers, he is for walking a-foot upon the level with his Fellow-Mortals, and will be sometimes for variety and change of Scenes, as serious and as credulous as old Mr. *Caradoc of Llan-carnon*, who as the learned Bishop *Stillingfleet*, p. 207. *ibid.* will have it, writ the Life of *Gildas Cambrico-Albanico-*

Albanico-Badonicus, for so they are link'd together by the Author of the *English Historical Library*, into one huddle; tho' the more able Author of the *Historia Litterata* is of another Opinion, and for giving them more Elbow-room, in honour of all the Branches of the *Gildan-Family*, &c. However, to all such Anti-Britannick Criticks, we may repeat the ingenious Mrs. *Elstob's* answer to Dr. *Stillingfleet*, in her Preface to the *Saxon Homily*, p. 28. *Why must every Man's fancy, without other proof, cancel the Authority of Histories not disallow'd in other points?* Or say with the right Reverend Dr. *Nicholson*, in his *Engl. Hist. Libr. mutatis mutandis*, p. 57. *'Tis a scandalous Reproach, and not worth answering, which Sir Tho. Craig (in Scotland's Sovereignty asserted, p. 47.) gives of the Worcester-Monk Florence, that he led his Followers into Error, like so many Cattle breaking over a Ditch.*

'Tis surprizing to see the Antithetick (and even contradictory) Partiality that runs through all that *Historical Library*; as for example, *Gildas* is represented in p. 32. *Hist. Libr.* as a *Jeremiah* Lamenting the Miseries of his own Country, and in p. 28. *ibid.* he is made a Declaiming Hireling and a Mercenary Barrister set'd against his own Nation, to render them the Blackest Miscreants in the World. And in p. 47. *ib.* he scoffingly tells us, that *Asserius Menevensis*, is only said, by hear-say, to have been Bp. of *Shirburne* (now *Salisbury*) whereas nothing can be more certain than that he was a Bishop there for several Years, to his dying day, as appears by the Authentick Registry in Bp. *Godwin's* Episcopal Records, *De Prasulibus*, &c. And in p. 36. *Geoffrey of Monmouth* is styl'd only an Archdeacon, but in p. 39. he is usher'd in by the by as Bishop of *St. Asaph*, where without the least doubt he resided as such till his Death. And in p. 23 *ibid.* *Cyraldus Cambrensis* is call'd slightly
a Bishop

a Bishop Elect, tho' he could not be ignorant, but that the last seventeen Years of his Life, he spent with the Episcopal Character of the Bishop of *Meneva*, now *St. Davids*. 'Tis true *Geoffrey of Monmouth* had five Defamatory Enemies, viz. *William* the little Monk of *Newburg*, *Polydore Virgil*, *Camden*, Bishop *Stillingfleet* and the Bishop of *Carlisle*; besides *John Wethamstede* (of the 15th Century) who first oppos'd the story of King *Brutus*, as *John Stow* will have it in his Preface to his *Chronicle*: To the first I oppose *Matthew Paris*, who calls him *Interpres Verus of Walter Calenius* (Archdeacon of *Oxford's Welsh Annals*, in the 12th Cent.) in *Histor. ad An. 1151*. Edit. *Lond.* 1640. fol. to the second I oppose his own Countryman *Ponticus Virunnius*, who Epitomiz'd the said *Galfridus Monumuthensis's* History, and was printed by *Dr. Powell*, in 8vo. *Lond.* 1585. the t'other three Opposers of the *British Histories*, may be over and above match'd by *John Leland* (from whose Fountain-head all our best latter Historians of *England*, as well as *Wales*, find themselves oblig'd to borrow Irrigations for their Historical-Rent-Plates) by our *Sir John Price*, *Dr. Powell* (who edition'd *Cardocus's History of the Welsh Kings*, in 4to. *Lond.* 1584. and since printed by *William Win*, 1697.) and by *Dr. Thomas Gale*, who publish'd *Gildas*, *Nennius*, *Asserius's Chronicle*, found in *St. Neot's Monastery*, *Ralph de Diceto* or *Disseto*, Dean of *London's Chronicle of the British Kings*, *John Fordon's History of Scotland*, amongst his fifteen Writers of *Historia Britannica*, in folio *Oxon* 1691. *Hector Boethius* with most of the Scotch Historians are for Bishop *Geoffrey's* History, and *Gervase of Tilbury*, King *Henry* the 2d's Nephew writ a large Historical Commentary upon *Geoffrey of Monmouth's* History, under the Title of *Illustrationes Galfredi*, as may be seen in
J. Pit's

J. Pits's *De Scriptoribus*, p. 274. and Bale Cent. 3. And the ingenious Antiquary and Fellow of *Gonville and Caius's College* in Cambridge, has vindicated the same *British History* and *Cambrian Antiquities*, in his elaborate Tract, styl'd, *De Anglorum gentis Origine Dissertatio*, in 8vo. *Cantabrigia*, 1678. Autore Roberto *Scringham Cantabrigiensi*, &c. p. 124. ad 134. where p. 125. 126. he confirms with Bale, that the Britains had a whole Body of Municipal Laws, enacted by King *Dunwallo Molmutius*, about 400 Years before Christ, which were soon afterwards enlarg'd by Queen *Martia*; All these, says Bale, p. 10. Edit. 1. were translated into Latin by the Poet *Gildas*, and into Saxon by King *Ælfrid*; whence the Saxon Laws, call'd, *Lex Merciorum*, had their denomination from *Leges Martiæ*. And Sir *John Pettus* farther observes (*Gloss. ad Flot. Min. voce Coyn*) that the word *Coin* is an abstract of *Coynobeline*, who first coin'd Money at *Malden*. See more of the *British Queens*, *Cunobeline* and *Brundvica*, and King *Prasutagus*, or *Pratusagus*, or *Arviragus* and *Cymbeline* (all about Christ's time) *Cambden's Remains*, p. m. 199. and Dr. *Plot's Natur. Hist. of Oxfordsh.* cap. 10. &c.

Bp. *Affenius's Life of King Ælfrid*, was first printed by AB. Parker at the end of his Edition of *Thomas Walsingham's History*, fol. Lond. 1574. It was new-modeliz'd into English by Sir *Henry Spelman*, folio, Oxon. 1678. and again by Mr. *Hearne*, in 8vo. Oxon. 1709. and Bp. *Geoffrey's famous Chronicon sive Historia Britonum, libri 12.* has taken so well, even amongst Foreigners, that it has had several Impressions, as apud *Jo. Badium*, Anno Dom. 1508. and *Hydelb.* 1587. And Bp. *Gyrald Cambrensis's Itinerary and Description of Wales*, was publish'd by Dr. *Powell*, 8vo. Lond. 1585. Now surely these three ancient Welsh Bishops, and eminent British Historians, are

not

not any ways inferior to the three Monkish Heroes of the ancient *English History* (according to the *Hist. Libr.*) viz. Bede a Monk of Weremouth and Jarrow (*Girwensis Territorii*) in the Diocess of Durham (then *Lindisfarne*) Monk William of Malmesbury and Monk Matthew of St. Albans, alias, Matthew Paris. How little more learned or reverable soever were those three Welsh Prelates than these three English Monks, 'tis evident, the Monks are far more stuff'd with Popish Superstitions and Monastick Forgeries. And Bishop Jeoffrey's *Ridicula Fagmenta*, as Gwilyam Bach of Newbury will have it, are not half so bad as William the Monk of Malmesbury's *Poeticus furor & fabula officiosa*, wherewith our learned Dr. Gale (*Prefat. ad Histor. 15. p. 11.*) charges that Monkish Historian. And the Monk Matthew Parisiensis indiscriminately lashes, upon occasion, the Romish Low as well as High Church, that is, Kings as well as Popes, and is more for Popish Tales and Miracles than Bishop Gyraldus. Matthew Paris's first edition by Archbishop Parker, at Lond. 1571. and the second at Zurich, in 1606. are dislik'd not only by Baronius and the Romanists (as the Author of the *Engl. Hist. Libr.* p. 62. unnecessarily as well as unfairly, triumphs) but also by Sir James Ware, in his second Book of the *Irish Writers*, p. 111. and Vossius, lib. 2. *De Hist. Lat.* cap. 58. and Brian Twinn, in his third Book of the *Antiquity of the University of Oxford*, three Protestant Virtuoso's of the first rank; tho' in reality no argument can be well brought from thence, pro or con, any Church (unless it be now and then a fact, or *ad hominem*, out of the Conspiracies of the Pope and Council of Lyons against Emperors, or such like unchristian facts) for 'tis truly said of Matthew Paris, that his Monksip is at every body

body that comes in his way. Sir *James Ware* observes in the foregoing place, that the said Monk *Matthew* was a Plagiary; for the first and great part of that History was writ by one *Rogerus Wendouere de Wendover Prior de Bealvair, viz.* from it's beginning 1067. to 1235. and thence continu'd by that Monk *Paris* to 1250. whereunto are subjoin'd that very Year these words; *Hic terminatur fratris Mathae Parisiensis Monachi Sui Albani Chronica*; and his Death is likewise insinuated there at the same time; and thence the History is prolong'd to the Year 1273. the last of the Riegn of *Henry the 3d.* by *William Rishanger*, probably another Brother Monk. But Mr. *Wats* in his Edition of that Chronicle, at *London 1647.* thinks, that *Mat. Paris* liv'd to the Year 1259. and lengthen'd his Intentions and Story himself, accordingly; and since that, the *Parisian* Editor is of the same sentiment with Dr. *Wats*, &c. *Mathae Monachi Albanensis Angli Historia Major, &c. Editio nova, fol. Lond. 1684.*

As for *Bede*, the *Saxon* Historical Hero of the *Engl. Hist. Libr.* 'tis own'd, *ibid.* p. 99. that he is fill'd up to the brim with such pleasant Legends, as the chat of the Country or a good Invention would afford; which can't reasonably be said of Bishop *Affer's* Historical Collections, tho' one may apply to all those six parallell'd Historians, what is said in the same place of *Bede, viz.* 'he must be 'pardon'd for stuffing his Histories, here and there 'with thumping Miracles; the natural product of 'the zeal and ignorance of his Age, which was the '8th Century; as *Affer* was of the 9th, and *William* 'the Monk and Librarian of *Malmesbury*, with Bp. 'Geoffrey of *Monmouth*, were of the 12th, and the 'Bishop *Silvester Giraldus Cambrensis*, with *Matthew Paris*, dy'd in the 13th Century. The said *Malmesbury's*

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bary's Histories were publish'd by Sir Henry Savill
 amongst his five Writers of English History, at
 Lond. 1596. and at Francfurt. 1601. And Bede's
 whole Collection of Tracts, were printed together
 in eight Volumes, folio, at Cologne 1612. The
 Jesuit Chiffletius publish'd Bede's *Historia Ecclesie
 Gentis Anglorum*, emendatio & auctior (as he says)
 from a Manuscript of St. Maximin's Monastery at
 Treves, in 4to at Paris 1681. The same History
 was printed also in Latin, with King *Alfred's*
Saxon Paraphrase, at Cambridge, folio, 1644. by
Abraham Wheloc, with the *Saxon Chronicle*, since
 edition'd by Dr. Gibson, with Notes, in Latin and
 Saxon, at Oxford, in 4to. 1697. (who also edition'd
Cambden Novissime, and *Otto and Ottoban's Cardinal-
 Legantine Decrees*, and other Popish Constitutions,
 formerly impos'd upon England, together in two
 Union-Volumes with those of the Reformation,
 folio, Lond. 1712. and dedicated them to him who is
 said to have had the best taste and most gust in such
 old Church-Collects of any in the Universe, except
Robert Sharrock, the Civilian, who publish'd them
 after the Popish Bp. *W. Linwood*, together with the
 old Provincial of the Province of Canterbury, in
 128. price 5 s. *William Linwood's Provincial-Constitu-
 tions of England*, is in folio, price 18 s.) Bede's
Martyrologe in Verse, was publish'd by *Luke D' Achery*
 in the 10th Tome of his *Spicilege*, and an Epistle
 of Bede, never before printed, was publish'd by
Mabillon in the first Tome of his *Analecta*, and
 the Jesuits *Hensquenius* and *Papebrochius* publish'd
 in their second *Hagio-Biographical* Volume for the
 Month of March, another *Martyrologe* of Bede's in
 Prose, quite different from that which was printed
 with the rest of his Works, and Sir *James Ware*
 in 1664. printed Bede's History of the Abbots of

his Monastery of *St. Peter and Paul at Whithorn* and *Tarrom*, with some also of *Bede's* Epistles; these last Pamphlet-pieces of *Bede's* were printed with some of *Egbert's* Archbishop of *York* and *Althelm's* Bishop of *Sirburne*, in folio, *London* 1693. as also with *Bede's* Comments upon the beginning of *Genesis* and upon *Habakuk's* Canticle, never before printed. And very lately *Dr. Smith* Prebendary of *Durham*, undertook to make a new Edition of all *Bede's* Works, &c.

But to come to our Historical Rivals, for the main, I am of *Leland* and *Seringham's* Judgment; and I hope, the Author of the *English Historical Library* will allow me to think the Arguments and Authority of these Writers, *Leland* and *Seringham*, (notwithstanding their clashing Characters and contrary Measitudes of Praise and Dispraise in the *English Historical Library*) and common Consideration, to be as weighty (in these matters) as those of the two (*Cambden* and *Stillingfleet*) greatest Doctors in *Christendoms*; for even they are not so great as to be without their Endmies and weighty Charges; as well as the often-mention'd Bishops *Geoffrey* and *Girald*; 'tis well known that no less a Man than *Sir Symonds D'Ewes* (Edit. folio, *London* 1695. and very lately since) took upon him to discover Errors in every Page of *Cambden's* *Antiquities*; as did also *Mr. Brook* or *Brookmouth*, see *Archbp. Usher's* *Letters*, p. 496. *Fuller's* *Church-History*, &c. and others. Iick not to say, that he Characteriz'd Countries and Families, according to the different Scenes of Hospitality he was entertain'd withal in his Historical Voyages, &c. And *Bp. Stillingfleet* and *Dr. Rort* were charg'd with no less Anti-Historical Practices, than to impose upon the World with Fabulous Records, and

for having unfairly and unfaithfully join'd together in their Endeavours to lessen Episcopal Ordination, as Mr. S. Lowth pretended to prove in his Treatise, *Of the Subject of Church-Power*, publish'd in 8vo. Lond. 1685. against the *Irastian* Tenets in Mr. Hobbes's *Leviathan*. See Dr. Stillingfleet's Letter to the Bishop of London, and Dr. Burnet's Letters in Answer to Mr. Lowth, in 4to. Lond. 1685. and Anthony Harmer's *Specimen of some Errors and Defects in the History of the Reformation*, Edit. Lond. 8vo. 1693. and Discourses on Dr. Burnet and Dr. Tillotson, Edit. in 4to. Lond. 1695. and Bp. Burnet's *Vindication*, in 8vo. Lond. 1696. wherein it appears that those two Prelates even Maugre their great Fame and Figure, could not be free from being traduc'd by no less a Person than *D--n H--cks* (p. 58, 91.) as shameless Writers, (p. 29.) as Latitudinarians, (p. 84.) as Enthusiasts, (p. 86.) as Apostates and Atheists of the graver sort, (p. 90. 110.) and as Venders of Lies and False Stories, (p. 91. of the Vindic. and p. 42. of the Charge) but such gross Slanders and uneducated Railings will rather raise than depress the Character with all knowing and wise Persons; but the Scandal is still heighten'd, when in their Sermons they reflect upon one another's Divinity, 'as fit only for the Auditory of Citizens Wives and Prentices, or, as such Divines 'that would be a Scandal to a well-regulated Stage, or such like Sarcasms. See Dr. S---th and T---tson's Sermons, &c. And the Reverend Mr. Bisset tells us in his *Modern Fanatick*, Part 1. p. 18. That Dr. Sacheverel said that Dr. Tillotson and Stillingfleet were two of the dullest Writers in the Church of England, and challeng'd any of 'em (then present) to mention a good Book wrote by either; and that in Bishop Stillingfleet's *Origines Sacrae*, there are Ten Thousand and Ten Thousand times Ten Thousand Errors. Nay

others don't scruple to assert, that he found or bought those *Origines Sacrae* in Manuscript, together with other Books and Manuscripts of a conceal'd piece of a Sale-Library. But perchance that report may not be better grounded than what was invidiously spread abroad of our Bishop Bayly's purchasing his *Practice of Piety* from a Widow; or Mr. Dryden's meeting with his *Absolon* and *Achitophel*, in Manuscript, ready made to his hand, in a Bundle of Manuscripts. I have heard no less a Person than the Poet John Wilson, avouch it, as one of the secrets of *Parnassus*; 'tis the same little Wilson, whom Rochester, or some other Author of a Session of the Poets, makes to say, *He'd swear he'd maintain whatever he writ.* Hence 'tis plain, that the best Writers in general, as well as the best Historians in particular, may lye under the unjust prejudices of very considerable Persons; and yet be nevertheless valuable for all those Arbitrary or Precarious Exceptions, which the common Vicissitudes of corrupted Mortality make Men liable to, in Active and Passive Capacities. 'Twas by that Circulation of Humour and Passion, that the Historical Collections of the abovemention'd Welsh Prelates came to be run down, tho' they had been in the highest esteem with Prince and Country for those very learned Services to both; which was the occasion that particular Bishop Geoffrey of Monmouth's History had all along more Manuscript Editions than any of our ancient Historians whatsoever, as is clear enough still by the printed accounts of the respective survivals of such old Manuscript-Publications; for, in the late Bishop of Ely's Library, there be no less than three or four Manuscripts of the said Bp. Geoffrey's History, which is at least two to one of any other Historian Manuscripts,

nuscripts, and Mr. *Theyer's Private Cabinet*, is said to have Manuscript - Editions, both of Bishop *Jeffrey* and Bishop *Giraldus Cambrensis*. And the like proportion of those Manuscripts may be likely enough to be found in other Repositories abroad; tho' the Author of the *Engl. Hist. Libr.* p. 111. seems to triumph over the *Papist-Renegado's* beyond Seas, 'that we Hereticks have got all the Manuscripts, notwithstanding their *Popish Brags* to the contrary, well known to their Friend Mr. *H. Wharton* (*Angl. Sacr. in Prefat.*) 'tis a sign that Mr. *Wharton* was not so well acquainted with the Bragging Jesuit *Rob. Parsons* (as with some other latter Jesuits) who upon that very Topick bewail'd his party wofully, for the want of those Utensils, they were forc'd to leave here behind them; for, in the third little Volume of his three *Conversions of England* (mention'd by the right Reverend Dr. *Nicholson*, *ibid.* p. 110.) cap. 18. p. 410, 411. Edit. 1604. § 17. I find that to be true (says the Crafty Jesuit) which oftentimes I have thought with my self, that the History of England, especially Ecclesiastical, cannot possibly be well writen in these our days, either by Catholics or Protestants, which yet seemeth much to be desir'd, not only by us, but by them also (*H. Savill* in *Prefat.* in *Gul. Malm'sbur.* & *Gul. Cambden* in *Prefat.* in *Asser. Menevens.*) the reason hereof is, for that Catholick Writers cannot have a sufficient instruction or authentical Records, either for the time past or present, they being in the hands of their Adversaries. And as for the Protestant Writers, if they should take the matter in hand, they must either feign of their own, or write wholly against themselves, or trifle out the matter with impertinent stuff, &c. So the sturdy Jesuit lawcily goes on in verbing the old Proverb, *A Fool's bow is soon shot.* However 'tis plain, Mr. *Wharton* has

furnish'd our Author with a false Squib for his Cavalcade; besides, those Refugees from their God and Country, never so much as offer'd to Write of, much less to Print any ancient Manuscript, of any of our *English* or *British* old Authors; about which, our Author of the *Engl. Hist. Libr.* takes a great deal of pains to make great discoveries, which he often does not like when he has done; for their dear Faces as often appear to be very Monkish, as soon as the dust is shaken off, and their *Popish* Bowels begin to be open'd, and then he, as well as his Readers, are as soon out of conceit with such Manuscript Productions; after all those laborious Recherches and learned Discoveries; which are still meaner than the printed *Arcanums*. As when he tells us, *ibid. E. H. L. p. 110.* That the *aforsaid* Persons borrow'd his Story of King Lucius from Baronius; from whom should D---ls borrow but from one another? But then the cream of the jest is to come; why, 'Baronius' himself had it from the Centuriators, 'which that daughty Cardinal would have been loth to have own'd. But that's still a greater jest; what then do they read for, but to be improv'd? The Centuriators had it from some body, and in all probability from some *Popish* Author; what then are they ever the less learned? Or the *Protest* Cause ever the less grounded? Or the *Popish* Superstitions ever the less to be reform'd or detested? That story was printed long enough before *Illyricus* or his learned Colleagues of *Magdeburg* ever thought to put Pen to Paper; neither did the *Magdeburgenses* ever pretend to new discoveries of Manuscripts of that story, and scarce of any other. They must have borrow'd the materials from *Mathew Westminster* Edit. Lond. 1579. folio. *Naucerus Hammelius*, *Sulcardus*, *Notkenus Balbulus* in his *Martyrologue*,

tyrologus, *Mulbrancus de Moribus*, *Aegyptius Tscudus* in *Sua prisca Rheina*, an old Chronicle of Germany, printed at Mentz in 1482. *Officium Ecclesie Curienfis*, *Les Annales d'Aquitaine*, par Jean Bouchet, &c. Not but I take *Flaccus Iliricus* to be the better Scholar as well as a better Christian, tho' not so much of a Gentleman or a Scholar of Quality as *Baronius* seems to be by his Airs and his Majestick Style, and yet might have no need to go to the Centuriators to borrow Materials for to set out a Princely Saint and Convert; the *Vatican* was not even then so ill stor'd with Manuscripts, at least of Legendary Records, but that its prime *Bibliothecarian* might be furnish'd sufficiently from that *Papish* store, so that he need not be treated so beneath a Gentleman, as to be upbraided with his Poverty of that kind, or with his being necessitated to knock at a *Protestant* door for some learned Alms of that or any other Legendary kind.

How poor soever that discovery may seem, that which immediately follows, *ibid.* *English Historical Library*, p. 110. is not much more to an Historical purpose, but much more unlikely, *viz.* that the Jesuit *Parsons* is more learned but less candid and fair dealing than the *Papish* Bishop *Rich. Smith* in King *James* the 1st's Reign; I think it is hang choice between them, or a *D. —* the Barrel the better Herring: only I can't imagine why some *Protestants* of late especially have a better Opinion of the *Romish* secular Priests and *Export* Bishops, than those of the more regular Camp of the same *Papish* Conspiracy: they are own'd more learned, and why then less sincere than those Priests at large, of the secular way of the World? 'Tis true the *Protestant* Chaplain-Historian of the *Romish* Seminary at *Doway* (and in all probability of the

secret Policy of the *Jesuits*, by way of Provincial-
 Janfenistical Letters, at least in part) highly com-
 mends the *Dowagean* Emissaries, and bewails their
 Misfortune in having had all their great Men to
 be spirited away by the Crafty *Jesuits*; that's the
 strangest contradictory Panegyrick, as well as the
 oddest inconsistent Declamation, as ever was in-
 vented; in the first place, he a *Protestant* supposes
 the Secular Priests proper subjects of Esteem and
 Praise, and in the next breath supposes them
 to be such foolish Idiots, as to be perswaded to
 turn Devils, or commence *Jesuits*, which is much
 at one, or else he says nothing at all; on the other
 hand, he makes the *Jesuits* bare-fac'd and open
 Villains, as well as the greatest thorough pac'd de-
 signing Scholars, and yet at the same time sup-
 poses them to act the part of the most charming
 and such engaging Gentlemen-Scholars, as to be
 able to make Fools of the brightest and compleatest
 of the Secular *Popish* Priests. A Riddle, that no-
 thing less than a *Jesuit* can pretend to unravel;
 'tis certainly the loudest piece of blockheadedness
 and the last shift of Dunces, to betake themselves
 to that Childish Whining, as to say, the *Jesuits*
 craftily perswaded the most ingenious of all our
 Companions to forsake us and to go and play the
 Rebels with them, as they did with us; and now
 'tis no wonder, we have no able Men left us, since
 they are so bewitch'd with the Jesuitical Society,
 as to abandon the *Doway*-Secular Priests as not
 worth to be kept company withal by Men of
 Parts. That's the *English* of those base empty Cla-
 mours, that have been of late spread about a *Pro-*
testant City with so much Confidence, by the said
 gild *Protestant* Chaplain, and those Sacerdotal-Secu-
 lar Matzologues of *Doway* and *Lisbon*. *Hic Rhodas,*
hic

hic Saltus. Let those poor Secular Priests effectually overcome the *Jesuits* by turning true *Protestants*, and not by any pretensions to *Charismata meliora*, and much less by Canting and Whining after their sorry deserters; who were as great Rebels, when they were *Popish* Secular Priests, tho' not as great Scholars, as after their commencing *Jesuits*, &c.

Another great discovery about such Historical Manuscript Abilities and Editionary Lectures, in the *English Historical Library*, is in p. 59. where, he confesses a strong Temptation that came upon him, of believing *John Pitts* (with whose Eyes he had often Read, as he had done with *Bale*) never read *William of Newburg's* History, which he can best judge of, as being pretty near his own case; and so said it by way of prevention, peradventure; 'tis at least beyond dispute, that he never read *Newburg* half so often as he read and transcrib'd *Pitts*, nay very likely not at all; since, contrary to his wonted accuracy, he tells us of no Edition of the Author, nor any particular out of him; but only out of *Dr. Powell*, that *Newburg* was a violent Persecutor of Bishop *Jeffrey* of *Monmouth* and the *Welsh*, because that ambitious Monk *William* could not compass to succeed that Bishop in his Diocese of *St. Asaph*; he further tells us indeed, of a *Paris* Edition, in 8vo. 1610. of *Newburg's* large Account of one *Hugh Pudsey*, who had the Bishoprick of *Durham* in *Commendam*, with his Earldom of *Northumberland*, in 1155, as *Walcher*, in the foregoing Century, who was also Bishop of *Durham* and Earl of *Northumberland*; and as also the present Bishop of *Durham*, who is the Temporal Lord *Crew aliunde*. But to supply that defect in the *Eng. Hist. Libr.* we must observe, that 'twas *William of Newburg's* whole History that was published at *Paris*.

Paris 1610. in 8vo. and illustrated with learned
Commentaries of *John Picard*, a well-read Cannon
 Regular of the Monastery of *St. Victor's* in the Sub-
 urbs of *Paris*, who added eleven whole Chapters,
 which were wanting in the *Antwerp* Edition in
 1565. This *William of Newburg* is further observ'd
 to have Superstitiously interpreted the sacred Book
 of *Solomon's Canticles*, with an Application of it to
 the *Papish Immaculat Conception* of the *Virgin*
Mary, what was only to be understood of the Holy
 State of the Christian Church, or at most at large
 Anagogically of every good Soul's Analogical Re-
 lation to the Divine *Abg* the only true Spouse and
 Bishop of our Souls. We also Resumptively add,
 that the abovemention'd *William Monk of Malms-*
bury's four Books, *De rebus gestis Pontificum Anglo-*
rum, are styl'd in several Manuscripts, *Antiquitates*
Glasconia, and contain far more incredible things
 than what is in the History of Bishop *Geoffrey Mon-*
mouthensis; those Episcopal Fables of *Malmsbury's*
 were address'd to *Henry Soliacensis*, Bishop of *Win-*
chester, and Brother to King *Stephen*, not his Ne-
 phew, as *Vossius* is mistaken in. We must not for-
 get that *William Monk of Newburg* deduces his Story
 from 1066. to the Year 1197. with this Distinction,
 that from 1135. (the Year of his Birth, and Death
 of King *Henry the first*) downward he is much
 more particular in all his relations, as well as in
 that of Bishop and Earl *Hugh*, than in his former
 part from the Conquest to his own Nativity. The
 Monk of *Malmsbury* dedicated his *Pentateuch* of our
 Kings as well as his *Novella*, to *Robert Earl of Glo-*
cester, Natural Son to King *Henry the first*, &c.
 One of the best of our ancient Historians of *Eng-*
land, as *Henry Archdeacon of Huntingdon* and Pre-
 bend of *Lincoln*, who writ ten Books *Historia An-*
glorum,

glorum, from the Transit and Introit of the Saxons
hither, to the Year 1153. He concurs very much
with the Historical Rehearsals of *Asserius Mone-*
vensis Bishop of *Shirburn*, and *Geoffrey Manmuthensis*
Bishop of *St. Asaph*, according to the best Records,
he could meet withal in old Libraries, as he assures
us himself; not but that he has some Lyes out of
Bede, &c. That learned Archdeacon's History
was publish'd at *Lond.* 1596. and at *Francfurt.* 1601.
and I think since at *Paris*, &c.

The Original Publishers in Print of our Abori-
ginal Historians, were Archbishop *Parker*, *John Fox*,
William Cambden, *Sir Henry Savil*, *Sir Henry Spel-*
man, *J. Selden*, *Humphrey Llhwyl*, *Dr. Powell*, *Abra-*
ham Wheloc, *Sir William Dugdale*, *Sir Roger Twisden*,
Henry Wharton, *Mr. Smith*, *Mr. Hearne* and *Dr. Gaie*,
Sir James Ware, *Archbp. Usher*, &c. At the naming
of these great Men *isopixwlaol* we may well cry out
with our great *Dr. Cave* in his *Hist. Lit. Vol. 1.*
Prolagam. S. 7. p. 33. Quales, Deus bone! & quanti viri,
ut eorum qui hodie in vivis sunt, pudori parcam, &c.
Nomina cedro & astris digna, &c. Yet I can't chuse
but single out *Mr. Wharton*, for to expostulate a lit-
tle about him, tho' I must own, I think him to have
been not much inferior scarce to any of those tran-
scending Scholars nam'd along with him; and con-
sequently not much out-done by many in the
Christian World, either before or after; and con-
sequently again, 'twas an indelible blot upon the Me-
mory of some of our great Prelates in King *William's*
Reign, not to have encourag'd so learned a Clergy-
man, especially after he had comply'd with the
Government-Oaths, which perchance might have
prevail'd on the whole Nonjuring Party, who ever
since, tho' but a handful of Men, have been in a
great measure the unhappy occasion of the men-
cing

cing misfortunes that still seem to threaten us; his request to Archbishop Tillotson was only to renew a promise made to him before by his abdicated Patron, Archbishop Sancroft, to whom he had been Chaplain, of a Survivorship or rather the first fall or vacancy of a poor Prebendship of Canterbury; he had engag'd, it seems, Bishop L---d and Bishop Burnet to back his request, which was nevertheless rejected by the Archbishop with the aspersion of his being an *aspiring Man* for so doing; in revenge, to one of the Bishops, he publish'd an old Pamphlet, *De Illaudabilibus Wallia*; which was strictly amiss, to strike at all for the sake of one, as was hinted at before; and in requital to the t'other Prelate's *Urias's* Letter, he publish'd the abovemention'd *Specimen of Errors in the History of the Reformation*; and in Retaliation, Bp. Burnet talks in his Introduction lately publish'd of a Manuscript, containing fifty Errors in ten Pages of *Wharton's Anglia Sacra*, but puts down neither the Volume nor situation of the pretended Pages; so, that's shewing of the Teeth against a dead Lion, to little purpose. However, poor *Wharton* soon after dyes (about the Year 1695.) in the flower of his Age, with Vexation or Penury or both, leaving behind him scarce any that were more likely to do the Church of England more Honour or Credit than himself, had he been duly encourag'd. But as to my present concern for Mr. *Wharton*, 'tis, that he should have been so little upon his guard, as to run down (*Præf. ad Angl. Sacr. Vol. i. p. 17.*) one of the most learned Bishops of all our Reformation, *viz. Francis Godwin* Bishop of Landaff, and after of Hereford, whose Writings have done as much Honour to the Church of England, as any of those of his Order as yet, especially amongst all the learned abroad;

broad; his great Crime, it seems, for which he stands indicted before the Chief Justices of Criticisms, *Wharton* and *Wood*, with the Hypercritical Superintendant *Dr. N---son*; for that he the said Bishop *Godwin*, made use of all the other Writings he could get or think of, in composing his respective Books, and particularly in that he borrow'd some Materials of his Treatise, *De Presulibus Anglia* (Edit. Lond. 1616 in 4to.) from the Author of the *Antiquitates Britanica*, without any grateful mention of his name; but in that senseless charge they involv'd far worse our first Protestant Archbishop of *Canterbury*, upon Queen *Elizabeth's* first Establishment; for 'twas he publish'd those *Antiquitates* under his own review, in folio, Lond. 1572. about three Years before he dy'd; yet some Malicious Persons did give out that his Chaplain *John Josseline* was the true Author of them, on purpose to disgrace our learned Protestant Patriarch and Archbishop *Parker*; and the said three Critical Judges seem to have the same reflecting Intentions; for, say they, *Godwin* transcribes out of *Josseline* and *Mason*, as if he had them immediately from the Archives and Registraries; both which might be allow'd him, for no body can tell whether he did not Collate them together; besides, Bishop *Godwin* did not doubt but that the Edition of those Records had been authentically collation'd by Archbishop *Parker* and his *Amanuensis Josseline*; who was in the same Capacity at the Publication of *Ailfric's* Paschal Homily and his Epistles to *Wulfine* Bishop of *Smyrburne*, and *Ailfric's* Saxon Version of the Lords Prayer, Creed and ten Commandments, in 8vo. by *John Day* (which were reprinted with another Abbot *Ailfric's* Saxon Monuments of the Old and New Testament, by *William*

B. M. Esquire, *M. A.* of *Wylburgham* in *Cambridge-shire*, in *1440*. *Idem*. *1522*, from an ancient Manuscript in *Cotton* Library, &c. There was another *Jocelin* of *Burness* in *Lancashire*, of an unknown age or time when he liv'd, is said to have writ *De Britonum Episcopis*, *apud Voss*. lib. 3. *De Historicis incerta etatis*, p. 229. and *Usher* in his *Antiq. Eccles.* p. 36. assures that the Manuscript thereof is still in being; and one *Faceline* of *Brakelande*, a Monk of *St. Edmunds-Bury*, is said to have writ a Chronicle, about the Year 1214. In *Vossius*, lib. 2. *De Hist. Lat.* cap. 28. p. 88. &c. *Piers* also mention'd *John Burdese* and *Burgess*, and one *John* Monk or Abbot of *Peterborough's* Chronicle, is quoted by *Wharton*, *Angl. Sacr.* Part 1. p. 115. *Idem*. whether they be the same with one another or the former, 'tis uncertain; tho' 'tis well known that every Monastery, Church and Town had their particular Chronicles, and yet scarce differ'd from one another, any otherwise, than by the Alterations of some few Names and private Occurrences, with a small number of Topological Emergencies. Amongst these Animosities between Historiographers, we must not forget that *William* of *Malmibury* had his old Back-biter too, viz. *Ralph Higden* in his *Polycraticon*, english'd by *Trevise*, continu'd by *Caxton*, and edition'd in *Latin* by *Selden* and *Gale*, in part, at least. This *Ralph* is call'd also *Roger*, the *Latin* name, *Ranulphus*, being possibly capable of both those Vernacular Appropriations; they being also both of them suppos'd to have been Benedictin Monks of *St. Werberg's* at *Chester*, even at the very same time; and the very same individual reasons that the Author of the *Eng. Hist. Libr.* (p. 64.) brings to prove *Ralph* to be a Plagiary as well as Distinct from *Roger*, prove to a Demonstration, that

that they be the very self same individual Historian: 1. All the several Manuscripts of the *Poli-craticon* in the *Harleian* Library, are the very Numerical Book described by *Bale* and *Pitts*, under those two Synonymous Appellations; whereof, 2. One often put instead of the other: 3. Both and the several Copies ascertain the same relation to *Chaffer*, and the same property in the whole Chronicle. Besides, why should two poor Fellow-Monks of the same place, time and employ, steal the very same individual Title and Writing one from another? &c. But *Alfred* the learned Monk and Treasurer of the Church of *Beverley*, and Contemporary with *Marianus Scotus* a Monk of *Germany*, *Florence* Monk of *Worcester*, and *Eadmer* Monk of *Canterbury*, the first English Historians since the Conquest, was so far from looking on Bp. *Geoffrey* of *Monmouth's* History to be fabulous, that *Eadmer* made an epitome of that *British* History under the Title of *Desolationes Galfredi*; see *J. Pitts*, p. 204. and *Dr. Nicholson*, p. 57. and p. 127. where that eminent Prelate Umpires all Historiographical Emphosities with amicable equity, thus; *So imperfect will always be the most compleat works of any single Man.*

Therefore 'tis no wonder, that the late Bp. *Barnet* was wilfully overseen, when he said, that the first Reformer and Martyr of Scotland, *George Wishart*, was ordain'd Priest in England (*Hist. of Reform. Part. I. p. 336.*) whereas the contrary for want of Ordination, was the chief of objection at his Examination; and particularly, Cardinal *Bezan* in consequence thereof, did order him to be executed without the usual Ceremony of Degradation, which was then and there order'd for others that had a Regular or Episcopal Ordination, as appears evidently by *John Fox's Acts and Monuments*, Vol. 2.

p. 521. Buchanan's *De reb Scot.* lib. 15. fol. 176. and Archbishop Spotswood in his *History of Scotland*, lib. 2. p. 76. to 81. and Mr. Emry Tylney in his *Pupil-Testimonial of Wischart*, says not one word of his being in any Orders, but intimates the quite contrary, &c. yet *Wischart* thought himself so much a Priest without any outward Ordination, as to consecrate and give the Sacrament to himself and others at breakfast before his Execution, *Vid. ut Supr.* As for that late learned Bishop's peculiar strain of a haughty Style and imperiousness of Discourse, and temporizing and new-modelizing of Tenets, and seasonable and decent Accommodation of politick and variable Topicks: I shall not so much as harbour a thought of, but leave them to sink with the hardy Satyrs of Dr. *H—cks*, Mr. *Wharton*, and the Author of the *Scandalum Magnatum*-Pamphlet of the full view of the Bishop of *Salisbury's* Principles for the Year 1710. publish'd the Year following, or to be *Postliminio* ruminated upon by the convicted Apothecary of *Sarum*. I shall only observe his Christian Prelatship's Humility, in asking Pardon of Mr. *Le Grand*, *Bibliothecarian* to the French King, for calling of him *Frenxical*, tho' that French Man had ventur'd to say in his *Lettres de Mr. Le Grand* & Mr. *Burnet*, printed at *Paris*, in 12^o. 1691. and to publish to the whole World, that his Lordship was a Person that had always sacrific'd every think to make his Fortune, and to enjoy his Ease and Pleasures, and to whom Treason never was any burden or difficulty, when he thought he could turn it to any account (*à qui une trahison n'a jamais rien coûté dès qu'il a cru qu'elle pouvoit lui servir à quelque chose*) 'tis in the second *Lettre* of that bundle of Scandal. To all which our generous Protestant Prelate in his late Introduction,

duction, printed in 1714, p. 15. concludes in the highest Strain of Gospel-Humility, saying, *That drew from me a severe Postscript (calling Le Grande a Frenetick) for which I am heartily sorry and ask his Pardon.* And to shew further, that our brave Patriot-Prelate of Sarum never, even before his Episcopal Preferment, bore any Malice even to the French King, he in his same high Christian Strain, writes thus to the French Translator of his *History of the Reformation*, printed at Geneva 1686. *I do really think (says Dr. Gil. Burnet) this work appears with far greater advantage in French than it did in English, which gives me vast Satisfaction; for the French Nation being the Nation in the World, whom I value most, next my own; and their glorious Monarch being the Prince in the World, to whom next my own native Sovereign, I pay the profoundest Duty and Veneration; and the Clergy of that Church being the most capable of any in the Communion with the See of Rome to tast the grounds upon which our Reformation proceeded——those Churches that upon the matter agree with ours——being equally resolv'd neither to Sin against God, by betraying a good Conscience, nor to Rebel against his Vicegerent; but that he will rather be Merciful as God is Merciful, and that he will make his Sun to shine equally upon all his good Subjects, &c. See it at length in Histoire De la Reformation De l'Eglise D'Angleterre, traduite de l'Anglois de Mr. le Docteur Burnet, par Mr. Jean Baptiste De Rosemonde, tom. 1. Jouxte la copie imprimee a Lond. Geneve, 1686. &c.*

Notwithstanding all this respect I bear to that brave Bishop of Sarum, and to his own Country Scotland, yet I must beg leave to think, that both he and Archbishop Spotswood are both far surpass'd in the *History of the Reformation* by our two best English Historians of that kind, viz. Mr. Tho. Fuller

and Mr. Strype; tho' both that zealous Scotch Brace of Reverend Historians, and the t'other gentile English couple of Historiographical Scholars, are doubtless out done by the noble Welsh pair of learned Antiquaries, the Lord Herbert and Dr. Heylin; to both which *πολυμαθες α'λως* of Montgomeryshire, leaving the ascendant, if we adjoyn the Writings of the foremention'd Sir John Price, William Thomas Clerk of the Council to King Edward the 6th, Sir Thomas Chaloner of Denbigh, William Salesbury of Denbigh, Humphrey Lhuyd of Denbigh, Richard Davies Bishop of St. Asaph and St. Davids, David Powell of Denbigh, Henry Salesbury of Denbigh, William Middleton of Denbigh, Thomas Floyd, John Lhuyd of Denbigh, Gabriel Powell of Denbigh, John David Rhese or John Davis of Anglesey, William Barlow of Pembroke, Edmund Gunter of Brecknockshire, Sir William Jones of Carnarvonshire, William Vaughan of Carmarthenshire, Lewis Owen of Merionethshire, John Davies of Denbigh, Lewis Bayly Bishop of Bangor of Carmarthenshire, Rees Prichard of Carnarvonshire, Richard Jones or Few of Denbigh, Alexander Griffith of —, Robert Record, T. Phayer of Pembrokeshire, Sir John Stradling of Glamorganshire, Sir James Perrot of Pembrokeshire, Sir Roger Williams of Monmouthshire, Thomas Powell of Brecknockshire, David Jenkins of Glamorganshire, John Ellis D. D. of Merionethshire, Thomas Vaughan or Eugenius Philalethes and his Brother Henry call'd Olor Iscanus, Robert Vaughan of Merionethshire, James and William Howel of Carmarthenshire, Sir John Glynne of Carnarvonshire, Griffith Williams Bishop of Ossory of Carnarvonshire, John Vaughan Lord Chief Justice de Banc. Com. Sir W. and H. Morrice Secretaries of State to Car. 2. of Carnarvonshire, David Lloyd Chaplain of the Charter-house, Mr. Edward Lhuyd the late Archæologist, &c. If, I say, all the Writings

ings of these learned *Welsh* Authors were joyn'd together in one Library, with a great many more which I have omitted, such as *Thomas Owen* Judge, *Charles Edwards*, who publish'd some things at *Oxon* in 1671. and *Meredith Ginta Hanmer*, *Sir Francis Kynaston*, *Sir Humphrey Mackworth*, *Mr. Henry Rowland* Vicar of *Llan-Idan* in the Isle of *Anglesey* and *Mr. G. Stepney* of *Pembrokeshire* or *Brecknockshire* (who first of late elevated the *English* Muses and introduc'd them into the Familiarity of our Gentry, Nobility and Statesmen; and left them to be cultivated upon that Foot by our most Gentlemen-like Pens of *Garth*, *Prior*, *Congreve*, *Addison*, *Steel*, *Pope*, &c. under the charming shapes of Pamphlet-Copies of Courtly Poetry, &c.) as well as innumerable others, they would make up the compleatest Repository of almost all kind of Literature, that any Nation of a proportionable tract of ground could well pretend to, in the whole Universe; yet there have been two particular *Welsh* Authors, who excell'd also in the Factical kind of Penmanship, viz. *J. Penry* or *ap Henry*, dignify'd and distinguish'd by a proper Name of his own, *Martin Mar-Prélat*, native of the County of *Brecknock*, who had the honour or rather justice done him for his extraordinary Talents in furious Fanaticism, to be executed by vertue of an uncommon Warrant, under the hands of the then Archbishop of *Canterbury*, Lord Keeper of the Great Seal and the Lord Chief Justice of *England* in *Queen Elizabeth's* Reign; the t'other was *William Erbury* of *Glamorganshire*, who was an Excentrick Enthusiast in all the Capacities of *Antinomian*, *Millenarian* and *Socinian* Independency, in the Anarchical Usurpation of the Uncivil Wars; but a third of the more moderate kind of the Enthusiastical Disorder, *Christopher Love* of *Glamorganshire*, who at last happen'd

to jump on the right side and to suffer Death famously for King *Charles* the second by *Oliver Cromwell's* despotick Command, may in some measure atone for the t'other Brace of Fanaticks, that may seem to blemish a little the *Protestant* Penmanship and unstain'd Loyalty of our brave Loyal ancient *British* Virtuosi.

The same Pamphlet sets forth that, there's another Discovery in the *E. H. L.* p. 11. worth taking notice of, concerning the old Rebellious *AB. Anselm*, whose Life is said there to have been written by *John* of *Salisbury*, an Author, says he, much commended by *Petrus Blasensis*; and that the Manuscript of *Anselm's* Life, suppos'd to be in *Lambeth* Library, goes by the name of *John Carnotensis*; all which is one continu'd mistake; for, 1. *John* of *Salisbury* did not write *Anselm's* Life, but that of as great an Archiepiscopal Traytor, *Thomas Becket*, who was *Anselm's* fourth Successor in the See of *Canterbury*, above half a Century after him. That Life of *Becket* by *J. Sarisburiensis* may well go by the name of *John Carnotensis*, for he was Bishop of that place in *France*, and therefore may as well be call'd so as *Anselm Cantuariensis*; neither was there ever any Author call'd by *John Carnotensis* but *John* of *Salisbury*; but that Life, as well as three more of the same Rebellious Subject, is long ago suppos'd to be in Manuscript in the *Vatican*, if *Baronius* does not add that to the rest of his false supposals, *ad An. 1162.* with a bundle of Traiterous Epistles thereunto belonging. That *John Sarisburiensis* or *Carnotensis*, was *Becket's* Secretary and Inseparable *Achates* in all his attempts both at home and abroad against his Sovereign, King *Henry* the second, not the first, as our Author's *Achronism* would with an negligent Air antidate it. But to tell

tell us that *Sarisburyensis* is an Author much commended by *Blasensis*, is little less than a blunder; for 'tis *Ignotum per Ignotius*; since *John* of *Salisbury* is better known to the learned, especially the *English*, or at least should be so, than *Peter Blasensis*, who was a *French-Man*, and the t'other born at *Salisbury* in *England*, and far more famous and learned than *Peter*; for *John* of *Salisbury's* *Polycraticon* is one of the best pieces of all those dark *Popish* Centuries, 'tis just such an *Energical* Expression; as if one should say, *Aquinas* is an Author much commended by *Ferrariensis*, or *Baronius* by *Bzovius*, or *Bellarmin* by *Gretser*, or *Archbishop Usher* by *Dr. Parr*, or *Bishop Burnet* by *Mr. Rosemond* of *Geneva*, or *Mr. Baxter* by *Mr. Calamy*; or in short any such emphatick *Memorandum* of *majus per minus*, or *reus per reum*, &c. 'Tis true, *Peter Blasensis* had given him here in *England* the *Archdeaconship* of *Bath* and *Wells*, and officiated as *Chancellor* to a *Diocess* or two, here for some time, and was employ'd by *Pope Alexander* the third, upon a sleeveless Errand to convert the *Sultan* of *Iconium*, and dy'd about the Year 1200. or a little after. And all that he says of *John* of *Salisbury* is in his *Epist.* 22. where he says, that the t'other was *Archbishop Becket's* Hand and Glove, or Hand and Eye, &c. But 'tis *Peter Cellensis* that much commends *John* of *Salisbury* (who dy'd about 1182.) in his *Epist.* 8. lib. 7. where he says, that *Salisbury* kept so close to *Becket* as to be sprinkl'd and hallow'd by that *Pontif* and *Pseudo-Martyr's* Blood, &c. *Cellensis Abbas* has more to the same tune in his *Epist.* 20, 21. *ibid.* & alibi, of that learned Rebel *Sarisburyensis*, &c.

The same *E. H. L.* p. 94. also discovers, that *Schellstrat*, the *Vatican* Librarian, attack'd *Bishop Stillingfleet's* *Origines Britanniae*, pen'd in a fine *Eng-*

lish style (folio, Lond. 1685.) but that must be understood of *Schelstrat's English Popish* Editor of his Dissertation of Patriarchal and Metropolitcal Authority, with the Suburbicarian Jurisdiction allotted to the Bishops of *Rome* by the 6th Canon of the first *Nicene Council*, in 4to. Lond. 1688. otherwise 'tis as unlikely that *Schelstrat* the *Pope's Subbibliothecarian* should write against an *English Book*, as it is, that our Bp. *Stillingsfleet's* old Crony (who has been since shod round with four translated Superintendantships) should entertain Epistolary Conferences with Cardinal *Norris* about the Apocalyptick final Calculation of the World, &c. tho' I don't take that Cardinal to have been such a scornful bigot, yet far more solidly learned, than those shatter'd Pillars of the *Roman Capitol*, *Ximenes*, *Cajetan*, *Pool*, *Borromeus*, *Hosius*, *Baronius*, *Bellarmin*, *Allen*, *Perron*, *Toletus*, *Richlieu*, *Palavicin*, *Bona* and *Aguyrre*, who were all the most tollerable wise Men that ever yet the *Popish Gotham* could produce to any considerable purpose. Yet not one of those daughty Cardinals ever durst, from the very beginning of the Reformation, to attack or even answer any of our Church of *England* Bishops least Pamphlet or Tract small or great; thus Cardinal *Pool* slighted all that could be said or writ by Archbp. *Cranmer*, Bps. *Fox*, *Ridley*, *Poynet*, *Latimer* and *Hooper*, against the *Pope's* Supremacy and other Corruptions of the *Romish Synagogue*; yet he, as proud as he was, thought it worth his while to attempt King *Henry the 8th* and *Edward the 6th*, with *Latin Tracts*, but no meaner Persons than those of the Princely Rank, as indeed he was himself more by his Birth and Abilities than by his Purple. Cardinal *Hosius* indeed scarce let slip the least Pamphlet from the *North* against the *Romish Errors*, but he hail'd it, and not much more.

more. Cardinal *Allen* resum'd the *Babylonish* Pride with his Baretta or Redskull-Cap, or either disdain'd or fear'd to engage with Bishop *Jewel* or his Works, Archbishop *Whitgift*, Bishop *Babington*, or any other of our Polemick Prelates, but ventur'd to draw his Rebellious Pen against the Queen and her Troops at *Daventry*, which thereupon surrender'd at Discretion to his Cardinalship's Treason, who was rewarded for it, with the Archbishoprick of *Mechlin* and Primacy of *Brabant*. And the proud Cardinals *Bellarmin* and *Perron*, could by no means be drag'd out to encounter with our brave and learned Bishops *Andrews* and *William Barlow*; they chose rather to be posted and pass for Dastards than to draw their Pen; but when King *James* the first challeng'd them, their haughty Stomachs came down, and enter'd the Lists with his Majesty, and tilted a little together, without much Blood drawn on either side; but when his Majesty loath'd to give those Brawny Cardinals any longer the honour of pareying with him, he left them to his undaunted foremention'd seconds, but the cowardly Cardinals being pretty well out of breath, did not, it seems, think it safe or honourable enough to draw again, but rather to withdraw and so to sleep in a whole Skin, either out of scorn or fear. So did also many of the High, Low and Protestant *Gallican* Churches write against Cardinal *Palavicin's* *History of the Council of Trent*, and Cardinal *Aguyrre's* *Prerogative of the Roman Church*; yet those purpurated and elated Cardinals never thought it worth their while to return the least answer, nor take any farther notice of any such Pamphlets and Libels (as they scornfully call them) unless it was to put them into the *Index Expurgatorius*, &c. therefore 'twas not to be expected from a Cardinal (which

Glossa communis Paraphrases into an Equivalent Appellative, *Mala Bestia*) *Norris*, that he should exalt his Character by Playing the Vissioner with a superannuated Superintendant (whom he very Antichristianly neither took to be a Bishop nor Scholar enough for any such undertaking or conference) about the Matæological forestalling of the Apocalyptick Chronology of the end of time. Nay, tho' our learned Bishop *Burnet* did Bishop of *Meaux* several times the honour to attack many of his Pamphletick Polemicks, yet that *French* haughty Prelate did not vouchsafe him one particular Pamphlet in return of all his reciprocal Molifications and Meliorations of some uncouth Points, wherein both excell'd. But our *Protestant* Bishop had one air above the t'other, which was to sink his Antagonist at once, by saying and assuring his Readers, that Mr. *Le Grand's* *Anti-Burnetick* Pamphlets were quite laid aside and neglected by all Mankind, and that Mr. *Varillas* was to his certain knowledge the Man in the World that had the worst Character; and Mr. *De Meaux's* Pen was dedicated to the Court-party, and had lost all his Credit even with his own Creatures, and so of all the rest, Dr. *H—ks*, *Wharton*, *Lowth*, &c.

In the same Pamphlet 'tis also observ'd, that however those insolent Cards of the chiefest *Popish* Pack value themselves upon some tolerable stock for the most part; antiquated Learning, and slight their Betters with a greater share of the more solid reform'd Erudition, we can shew a better hand of true Hearts and Diamonds of *Protestant* Christian Prelates of the Church of *England*, who may fairly take up and win the *Popish* pretended Game of glittering Factionous Pams, Traiterous Spades and Rebellious Clubs (*sit venia & liceat parvis componere magna,*

magna; according to our Bishop and Martyr Father *Latimer's Pulpit-Card-Playing*) as for Example; Cardinal *Ximenes*, Cardinal *Cajetan*, Cardinal *Pool*, Cardinal *Borromeus*, Cardinal *Hosius*, Cardinal *Allen*, Cardinal *Baronius*, Cardinal *Bellarmin*, Cardinal *Tolet*, Cardinal *Perron*, Cardinal *Richlieu*, Cardinal *Palavicin*, Cardinal *Bona*, Cardinal *Norris*, Cardinal *Aguyrre*. Of these there be three *Spaniards*, viz. 1st, 9th and 15th, and *Italians* seven, viz. 2d, 4th, 7th, 8th, 12th, 13th and 14th, and *English* two, viz. 3d and 6th, and *French* two, viz. 10th and 11th, *German* or *Polander* one, viz. 5th. Again, three of them be *Fryars*, viz. *Ximenes*, *Cajetan* and *Norris*, a *Franciscan* or *Grey*, *Dominican* or *Black* and an *Austin-Fryar*, and six of them *Secular Priests*, viz. *Pool*, *Borromaus*, *Hosius*, *Allen*, *Perron* and *Richlieu*, and three *Jesuits*, *Bellarmin*, *Tolet* and *Palavicin*, and two *Monks*, *Bona* a *Bernardin* and *Aguyrre* a *Benedictin*, and one *Oratorian*, *Baronius*. To Cardinal *Ximenes* we oppose Archbishop *Cranmer*, upon *Cajetan* we lay down Archbishop *Parker*, to Cardinal *Pool* we play Archbishop *Grindal*, to *Borromeus* we lay down Archbishop *Sandys*, to *Hosius* we play Archbishop *Whitgift*, against Cardinal *Allen's* Pamphlets we produce those of Archbishop *Bancroft*, to Cardinal *Baronius* we oppose Archbishop *Usher*, to *Bellarmin* we bring out Archbishop *Abbot*, to Cardinal *Tolet* we play Archbishop *Spotswood*, to Cardinal *Perron* we lay Archbishop *Williams*, to Cardinal *Richlieu* we play Archbishop *Laud*, to Cardinal *Palavicin* we bring Archbishop *Bramhall*, with Cardinal *Bona* we match Archbishop *Sancroft*, to Cardinal *Norris* we oppose Archbishop *Tillotson*, Cardinal *Aguyrre* is vy'd with by Archbishop *Sharp* and *Tenison*. Or thus, *Ximenes* is match'd by Bishop *Ridley*, *Cajetan* by Bishop *Hooper*, *Pool* by Bishop *Latimer*,

Latimer, *Borromeus* by Bishop *Ferrari*, *Hosius* by Bishop *Richard Fox*, Cardinal *Allen* by Bishop *Cooper*, *Baronius* by Bishop *Jewel*, *Bellarmin* by Bishop *Andrews*, *Tolet* by Bishop *Bilson*, *Perron* by Bishop *Rich. Montague*, *Richlieu* by Bishop *Cofins*, *Palavicin* by Bishop *Francis Godwin*, *Bona* by Bishop *Jeremiah Taylor*, Cardinal *Norris* by Bp. *Stillingfleet*, *Aguyrre* by Bishop *Patrick*. Or else without any regard to *Synchronism*, but only in reference to their respective *Antithetick Lucubrations* and *Characters*, after this manner: *Ximenes* even with his best aid *de Camp's Pagnines*, *Manutii*, *Arias Montanus* and *Le Jay*, is far out-done by our Bishops *Walton*, *Pearson* and *Fell*; so is *Cajetan* with all the Rabble of his School-Men, by our Bishops *Robert Abbot*, *Davenant* and *Carleton*, *Pool's* Writings are easily bore down with those of our Bishops *Juxon*, *Dappa* or *Gauden*; *Borromeus* is surpass'd by our Bishops *Sparrow*, *Taylor* or *Joseph Hall*, *Hosius* is out vy'd by our Bishops *Robert Horn* or *Thomas Cooper*, *Allen* is vanquish'd by our Bishops, the two *William* and *Thomas Barlows* or *Morton*, *Baronius* also with his *Continuators* or *Epitomizers* is over-match'd by Archbishop *Usher*, Bishop *Francis Godwin* and Bishop *Burnet*, *Bellarmin* is cast down by our Bishops *Jewel*, *Andrews* and *Forbes*, *Tolet* is out-weigh'd by *Morley* or *Gunning*, *Perron* is over top'd by our Bishops *Babington*, *Brownrig* and *Bull*, *Richlieu* is match'd by Archbishops *Sheldon* and *Tenison*, *Palavicin* is surpass'd by our Bishops *Owen* or *Sanderson*, *Bona* is over-equal'd by Bishops *Kidder* and *Ken*, Cardinal *Norris* is over-poiz'd by our Bishops *John Poynter* and *Seth Ward*, as Cardinal *Aguyrre* is out-done in the most solid part of his *Writing-Genius* by our Bishops *Wilkins* and *Beveridge*. Or, the parallel may be carry'd on with reference to our High and Low Church, thus:

Archbishop

Archbishop *Graunmer* and Bishop *Ridley* against Car-
 dinal *Ximenes*, Bishops *Ferrar* and *Poynt* with the
 two *William Barlows* Bishops against *Cajetan*, our
 Bishops *Cox* and *Sandys* with our Bishops *Horn* and
Babington against Cardinal *Pool*, Bishops *Parker* and
Jewel against Cardinal *Borromaus*, *Whitgift* and *Ban-*
croft against Cardinal *Hosius*, *Andrews* and *Morton*
 against Cardinal *Allen*, *Overal* and *Sparrow* with
Bilson and *Brownrig* against *Baronius*, our Bishops
Mountague, *Bramhall* and *Downam* with Archbishop
Spotswood and Bishop *Forbes* against *Bellarmin*, our
 Archbishops *Juxon* and *Sheldon* with Bishop *Duppa*
 against Cardinal *Tolet*, our Bishops *Gauden* and *San-*
derson against Cardinal *Perron*, our Bishop *Walton*
 against Cardinal *Richlieu*, our Bishops *Morley* and
Gunning against Cardinal *Palavicin*, our Bishops
Hall and *Taylor* against Cardinal *Bona*, our Bishops
Pearson and *Fell* with Bishops *Thomas Barlow* and
Seth Ward against Cardinal *Norris*, and our Bishops
Sauncroft and *Ken* with Bishops *Sharp* and *Comp-*
ton, *Beveridge* and *Bull* against Cardinal *Agyrre*.
 And according to the Sympathetick order of
 Low-Church, thus; Bishop *Hooper* in Opposition
 to Cardinal *Ximenes*, Bishop *Latimer* and Bishop
Coverdale to oppose Cardinal *Cajetan*, Bishop *Bale*
 and Bishop *Cooper* to Cardinal *Pool*, Archbps.
Grindal and *G. Abbot* to Cardinal *Borromaus*, Bishop
Robert Abbot to Cardinal *Hosius*, Bishop *Davenant*
 and *Carleton* to Cardinal *Allen*, Archbishop *Usher*
 to Cardinal *Baronius*, Archbishop *Williams* to Car-
 dinal *Bellarmin*, Bishop *Wilkins* to Cardinal *Tolet*, Bi-
 shop *Exech. Hopkins* to Card. *Perron*, Bp. *Tillotson* to
 Cardinal *Richlieu*, Archbishop *Tenison* to Cardinal
Palavicin, Bishop *Patrick* to Cardinal *Bona*, Bishop
Seillingstreet to Cardinal *Norris*, Bishops *Kidder* and
Burnet to Cardinal *Agyrre*.

In the same odd Pamphlet of Parallels, 'tis further observ'd, that how little regard soever those Cardinal Fantastical Authors shew to our more learned Protestant Episcopal Writers, yet Cardinal Richlieu had such a Veneration for Archbishop Usher, that sending him his Picture richly inlaid, made him large Promises and even of Toleration, if he should be pleas'd to come to France, but he declin'd it as well as the Honorary Professor's place in the University of Leiden profer'd him by the Dutch. 'Tis said there likewise that Vincentius Placcius in *Tractatu de Scriptoribus Anonymis & Pseudonymis*, p. 213. brings another instance of Cardinal Richlieu's generosity of a different designing kind, viz. that Cardinal having writ a Comedy, and thinking it would be made a blot upon his Ministership of State, as well as upon his Church-Purple, he gave a Summ of Money to the French Poet, John Chaplain, who was then of considerable vogue, to let it be printed in his Name. There is also a pat remark upon some, who after all their over-boasting of their Manuscripts commit inexcusable blunders about printed Tracts and Authors; such was our learned Manuscript-Vanter and Ventor, Mr. Henry Wharton's *ωαγγελια & Achronism* in his *Appendice ad Historiam Litterariam Scriptorum Ecclesiasticorum Gulielmi Cavii*, p. m. 75. where amongst the γνῶσις Writings of the famous Spanish Bishop and Voluminous Scripture-Interpreter, Alphonsus Tostatus (who dy'd about the Year 1454. and whose Works are printed at Venice, in 27 folio-Volumes, 1596.) is plac'd and adjudg'd a Pamphlet, call'd, *The Censure of the Ratisbon-Conference between the Papists and Protestants held in the Year 1601.* which Censure was publish'd by some Jesuit (*ni fallor*) in 1608. see J. Muller's *Homonymoscopia*, &c. Another instance of

of such blunders committed by Manuscript-News-Mongers, is ascrib'd to the Author of the *English Historical Library*, p. 32. where he mentions no less a Manuscript than that of the Venerable *Ode*, pen'd by the great *British Prophet*, *Merlin* or *Melin* or *Melkin* or *Mewyn*, call'd, *Hannes Thaliesin*, or *Thaliesin's Errors*, says he; tho' he might have been led into that Error by our two for-mention'd α and ω of our transcending *British Antiquaries*, Sir *John Price* and Mr. *Edward Lhuyd*; for, *Hannes*, does not signify Errors, but News or Tidings, or hearing of a thing; as, *Ny ddoise dim hannes a hono vo*; there's no News or Tidings of him; in parallel exactly to the *French* modern Phrase, *Que j'entende de vos Nouvelles*; let us hear of you, what's become of, what betides you, or how is goes with you; *Il ne m'a pas fait part de ses Nouvelles*, he did not let me hear any thing of him, &c. In the same place there's mention made, of the same ancient *British Prophet Merlin's Manuscript Poem*, styl'd, *Avellenau*, or *The Apple-Trees*, found in part at *Hengwyrth* in *Merionethshire*, by our excellent Antiquary Mr. *Edward Lhuyd*; but with that great Britain's leave, there must be a mistake in the Title; for that is not the proper *Welsh* word for Apple-Trees; the Poem is upon, *Avellhon*, *This Apple*; alluding to the fatal Apple of the forbidden Fruit, wherewith Innocency was swallow'd by *Adam* and *Eve*, the Sinful Remainder in tail being intail'd upon their Posterity. And the word *Thaliesin*, in the former *Ode*, is not a proper name, as is there suppos'd, but rather a compound word, from the *Greek Muse*, *Thalia* and *Jessi*, importing the Muse or Poem of *Jesus*; for, *Mon-jessie*, is a vulgar *Welsh* Oath, signifying, by *Jesus*, but Verbatim, my *Jesus*, the Proposition, *with* or *ar*, by, or *anhenou*, by the name of;

of; as in most prophane Oaths in most Languages some particle or other is understood. From that Muse, *Thalia*, in all probability, is deriv'd the English word, *Tale*, or *Story*; that Lady being suppos'd to be the Inventor of feign'd Tales as well as of Poetick or Parable Stories or Allegorical Suppositions. Yet the word, *Thale*, in *Welsh*, signifies also Worth or Valuable; as, *Ny thale o ddym*, it, or he is worth nothing; *Peb beth a thal o*, or *dale o*? What is it worth? *Ny thaloth o ddim*, he paid nothing, &c. so that in that Signification, the Religious *Merlin's* Divine Anthem sets forth the worth of Jesus; or the value of Jesus to Mankind, or Jesus pays or will pay for Mankind. The *Latin* word, *Errores*, which our brave Sir *John Price* seems, in his *Defensio*, to make use of for to explain the *British*, term *Hannes*, must be understood in a restrain'd sense, for the Historicogeographical Meanders of Travelling, with the Anagogical Idea of the twistings and twinings of a Labrinth or a River, and not without the reflexive Notion of the hearing or telling of such hazardous or laborious Wandrings, Sufferings, Tumblings and Tossings; in that Synagogical sense the same word was us'd in *Barclay's Argemio* (the delight of the Muses) p. 1. *Circum-actum pelagi erroribus caput sopore componere*, &c which being not well understood by one L----d, a sorry Priest, it seems, was with that whole Miscellany of the Graces cast into the Fire in his *St. Asaphian* Hall, in a cold season, tho' not so much for want of Coals as Brains; which ever since, it seems, have been Hierophantickly struck by the Vaticinal Muses, and the whole Machine of his *Flamens* *ἑγκύβητος* so circumacted with *Prophetici pelagi erroribus*, that he is not like to *sopore componere* it to the end of the World, Chronologically speaking.

Our

Our Laborious Cambrian Archæologist, Mr. Edward Lhuyd, seems to resolve most of his *British Etymologies* into the Beotick Dialect of South-Wales, or else according to the Doricks of *Montgomeryshire*, and often into the *Æolick* phrase of *Anglesey* and *Carnarvanshire*; whereas the truest common Cambrian Idiom is best spoken in *Denbighshire*, as the *Welsh Poetick Bardism* is best cultivated by the Ionicks of *Merionethshire*, but the *British Atticisms* are most frequent in *Flintshire*. See *Ivon Quillivere's Vocabulary or Dictionary of the Armorican Dialect* spoken in *Little-Britany* in *France*, printed at *Paris*, in 8vo. 1521. wherein are to be found above half those two hundred Words, which are observ'd to agree in Sound and Signification with the *English*, by that Anti-Britanick Antiquarycaster, Dr. Barnard, in his Epistle to Dr. Hicks, printed at the end of *Hicks's Anglo-Saxon Grammar*. Now, says our learned Bishop of *Carlisle*, 'tis certain, the *British Colony* went hence to *Armorica* in *France*, in the Year 384. tho' *Michael Alford*, alias *Griffith*, a *Welsh Man*, the learnedest and honestest of all the *English Jesuits*, fixes the beginning of *Armorici Regni*, to the Year 383. yet he says expressly *ad An. 391. Britanni nunc primum in Armorica sedem fixisse & ibidem qui evisse putantur*. Whereas the *Saxons* came not in here before 449. *vide sis Annales Alfordi, &c.* 'Tis lastly observ'd, *ibid.* that our excellent Historian of the Reformation, Mr. *Serpe*, is obliquely reflected upon in the *E. H. L.* p. 121. as if head her'd to Dr. *Burnet's* peculiar Method, in placing his Vouchers and Original Records at the end of his Histories; whereas, that has been a common custom amongst Voluminous Historians, long before Dr. *Burnet* was Born, as may be seen in *Baronsus's Referendary Appendixes* to most of his tedious

tedious Annals; as well as in others of all sorts; besides, 'tis certain, that it is the worse method of all, since not one Reader in a hundred takes the pains to turn backwards and forwards, as such appendicular References require. But if Mr. *Strype* thought it fit to imitate that Doctor in that particular, 'tis certain he surpass'd his pattern, in that as well as other things, and made such Elections and Collections with such Mastership of Discretion, that is as much unknown to the *Calydonian* Head-Pieces, as an *English* veracious Style. *Hactenus ex MSS. Francisci Dyren, &c.*

C H A P. IV.

Of the Pamphlets written in Queen Mary's Reign, for, or against the Reformation, as well as upon other Subjects, chiefly in England, and mostly by English Subjects, authoriz'd and edition'd.

1. **L**E *Peregrynne*, written at *Bologna la Grassa* in *Italy*, and in *Italian*, 'tis a Manuscript in *Bodleian Library* at *Oxon*, 4to. D. 23. Th. fol. 71. The beginning of it is, *Constrain'd by Misfortune to habandon the place of my Nativity, &c.* In the Title Page are these Verses; *He that dyeth with honour lyeth for ever; And the defam'd Dead recovereth never.* This Pamphlet was about to be translated into *Latin*, with a design to be remitted into the 3d Tome

Tome of *Fasciculus*, collected by Edward Brown of Christ's College in Cambridge.

Principle Rules of the Italian Grammar, with a Dictionary for the better understanding of *Boccace*, *Petrarcha* and *Dante*, in 4to. Lond. 1550. 1567.

The History of Italy, in 4to. Lond. 1561. dedicated to John Dudley Earl of Warwick, by an Epistle dated the 20th of September 1549. Edit. in 4to. Lond. 1561. 'Tis a sort of the present State of *Italy* in those days, &c.

A Dialogue, directed to *Pietro Arctino*, the famous *Thusean* Poet, written at *Bologna la Grassa*, in defence of the Memory of King *Henry the 8th*, soon after his decease, in 1547. Manuscript.

Common place, written for the use of King *Edward the 6th*, wherein is discours'd whether it be expedient to vary with the time, &c. in Manuscript in the *Cottonian Library* under *Vespasian's* Head, D. 18. There be several other Manuscripts of the same Author, variously dispers'd, &c. See *Henry Foulis's History of the Romish Treasons*, &c. *Athen. Oxon.*

The Author of the foregoing Pamphlets, was one *William Thomas*, a learned *Welsh-Man*, who upon his return from his Travels through *France* and *Italy*, was made Clerk of the Council to King *Edward the 6th*, but being displac'd by Queen *Mary*, through the perswasion of *Stephen Gardiner* Bishop of *Winchester*, he was accus'd of a design to Murder both the Queen and Bishop, tho' *Bale* says, the latter only; whereupon, *February* the 20th, 1551. he was sent Prisoner to the *Tower of London*, together with *William Winter* and *Sir Nicholas Throckmorton*. On the 26th of the same Month, the *Papists* said he made an attempt upon his own Life with a Knife thrust under his Paps, but the

O

Wound

Wound did not prove Mortal. On the 9th of May 1554. he was arraign'd and condemn'd at the Guild-Hall in London; and on the 18th of the same Month, he was Drawn from the Tower to Tyburn, where after he had made a Speech in defence of himself, adding he dy'd for his Religion and Country; he was then hang'd, drawn and quarter'd the 18th of May, 1554. Had he renounc'd the Reformation, he would have doubtless sav'd his Life, so that he was as much a Religious as a State-Martyr, &c. for his expediting warmly some Acts and Warrants of Council against the Papists, and particularly against Gardiner and Queen Mary's Succession, was thought by that zealot and begotted Queen nothing less than to ~~aim at~~ ^{take} her Life, and therefore was judg'd unpardonable, &c. tho' Mr. Wood is inclin'd to believe, that Christopher Goodman, the Geneva-Puritan, had instill'd into him the Damnable Principles of Queen-killing; but that Athenian-Oxon, is too much an Anti-Puritan to be much rely'd upon in such Divinations, &c.

2. *A Muster of Schismatick Bishops*, otherwise naming themselves Popes, printed in 8vo. and, *The Plots of Papists*; intitl'd in Latin very improperly by Mr. Bale, Cent. 11. num. 99. *Scrip. Maj. Britan. de Papiculorum susurris* (Whisperings or Grumbings) instead of *Machinationibus*, Plots or Contrivances, &c.

* An English Translation of, *The History of the Life of Hildebrand*, call'd Gregory the 7th, written in Latin by Cardinal Beno, &c. An English Translation of the Life of Henry the 4th Emperor of Rome and Almain, imprison'd and depos'd by the said Pope Greg. 7. Both these Translations were printed in 8vo. and much valu'd at that time, &c.

The Author was Thomas Swinerton, originally of Staffordshire,

Staffordshire, and bred in our Universities. Afterwards taking Holy Orders, he began to see the Light of the Gospel, and to compose himself according to *John Calvin's Seasonable Maxim*, in his smart *Antidote against the Council of Trent*, p. 288. & ult. (Edit. 1547. *sine nomine loci*) *singulis nihil est melius quam ad Vexillum properare, quod nobis filius Dei proponit; hic non est quod alii alios expectent; ut quisque emicantem Scriptura lucem, animadverterit, eo mox sequatur.* Whereupon being resolv'd to gain what Profelytes he could to the Protestant Religion, he chang'd his Name to *John Roberts*; and under that Name, he not only taught God's Word in several places, chiefly at *Ipswich* in *Suffolk* and *Sandwich* in *Kent*, but also publish'd the foremention'd Religious Pamphlets. This disguising of Names first preceded by this zealous good Protestant Missioner, has been almost ever since Catholiciz'd by the Popish Bmissaries (tho' long before Canoniz'd by Popes and Papistical Religious Orders) and the Masquerade-complement return'd with a Vengeance. But when Queen *Mary* came to the Crown, and Religion thereupon alter'd, our new Protestant Missionary Priest, *Thomas Swinerton*, fled beyond the Seas, fell sick and dy'd at *Emden* in *East-Frizland*, where he was bury'd in 1554.

3. *De Differentiis Animalium*, lib. 10. Edit. Paris 1552. in folio, by the publishing of that Collection of Pamphlets, the Author became famous, as may be seen in *Michael Neander's Succincta Explicatio Orbis terra*, Edit. Lips. 1597. p. 410. and *Thomas Mouffet* in his *Theatrum Insectorum*, Edit. Lond. 1634. folio, &c.

The Author *Edward Wotton* was Son of *Richard Wotton*, Superior Beadle of Divinity at *Oxon*, by *Margaret* his Wife, and Born there in the Parish

of *St. Mary the Virgin*, wherein his Father liv'd and had Houses in *Cat-street, Oxon.* After he had been educated in the *Grammar School* joyning to *Magdalen College*, he was made *Semi-commoner* or *Demy* of that House, and then *Fellow*; sometime after, was made *Socius compar* of *Corpus Christi College* by Bishop *Fox* the Founder thereof, with leave to Travel into *Italy* for three Years, *Anno Dom. 1520.* Accordingly he went to Study Physick at *Padua* and took the degree of Doctor of that Faculty, and afterwards incorporated as such at *Oxon, Anno Dom. 1525.* where he was settl'd *Greek Reader* of his College, *Corpus Christi*, and was made Physician to King *Henry the 8th*, and of the *London-College of Physicians*; he dying the 5th of *October 1555.* in the *Climacterical Year* of his Age (63) was bury'd in *St. Alban's Church* in *Woodstreet* in the City of *London*, where his Widow *Catherine*, also dying the 4th of *December 1558.* was bury'd near him, with a Stone and Inscription over their Graves, which was consumed in the Grand Conflagration of *London, An. 1666.* He is much celebrated by *Leland* in *Encomiis*, p. 65. under the name of *Eadwardus Ododunnus*, &c. Out of his numerous Issue, his Son *Brian Wotton* was LL. Bachelor and Fellow of *New College.* His Son *Henry Wotton* was *Greek Reader* and Fellow of *Corpus Christi College*, and some time after a fam'd Doctor of Physick, &c.

4. The Religious Pamphlets of our zealous Protestant Bishop and Martyr, *John Hoper*, or *Hooper*, were spread about in great number for the Propagation of Christian Reformation; whereof the most considerable were these following;

Answer to the Lord *Winchester's* Book, intitl'd, *A Detection of the Devil's Sophistry*, wherewith he robbeth

both the unlearned of the true belief in the Sacrament of the Altar, Zurich 1547. 'twas writ against Stephen Gardiner Bishop of Winchester, &c.

A Declaration of Christ and his Office, Zurich 1547. 8vo. dedicated to Edward Duke of Somerset, 8 Dec. 1547. afterwards corrected by Christopher Rosdell, and reprinted in 12^o.

Lesson of the Incarnation of Christ, Lond. 1549. 8vo: &c. *Sermons on Jonas*, Lond. 1550. 8vo. &c. *An English Translation of Tertullian's second Book to his Wife, concerning the choice of Husband or Wife*, Lond. 1550. in 8vo.

A Godly Confession and Protestation of the Christian Faith, wherein is declar'd what a Christian Man is bound to believe of God, his King, his Neighbour and himself, Lond. 1550. 8vo.

Declaration of the Ten Holy Commandments of Almighty God, 8vo. Lond. 1550. 1588. 8vo. &c. *Confession of the Christian Faith, containing 100 Articles, according to the Order of the Creed of the Apostles*, in 8vo. Lond. 1550. and 1581. 8vo. and 1584. 4to. annex'd to John Baker's *Lectures on the Creed*, &c. *Twelve Lectures upon the Creed*, Lond. 1581. in 8vo.

Homily to be read in the time of the Pestilence, and a most present Remedy for the same, printed in 1553. 4to. *Comfortable Expositions on the 23d, 62d, 73d and 77th Psalms*, Lon. 1580. in 4to. &c. *Annotati- ons on the 13th Chapter to the Romans*, Lon. 1583. &c.

Epistola ad Episcopos, Decanos, Archidiaconos & Ceteros Cleri Ordines in synodo Londinensi congregatos, An. 1544. The beginning is, *Non vos latet*, &c. printed by John Fox at the end of his *Acts and Monuments*; which appendicular references were imitated since by Bishop Burnet, &c.

An Apology against the untrue and slanderous Report made of him, John Hooper, that he should be a

maintainer and encourager of such that curs'd the Queen's Highness, that then was, *Queen Mary*, &c. *Lond.* 1562. 8vo. to which are added two or three of his Letters written in Prison, &c.

Exhortation to Patience, sent to his Wife *Anne*, &c. Various Letters written in Prison, &c. printed in *John Fox's Acts and Monuments*, under the Year 1555. &c. Certain Sentences written in Prison, *Lond.* 1559. 8vo. Speech at his Death, *ibid.* in *Fox*, &c.

One of the most unshaken *Protestant* Pillars of the *English* Reformation, was the Author of the foregoing pious Pamphlets, *John Hooper*, native of *Somersetshire*, and educated probably under one of both his Names of *Merton* College, Fellow and Principal of *St. Alban's* Hall; sometime after, he commenc'd Monk of the *Cistercian* Order, and so continu'd, till by reading some *Protestant* Books from *Germany*, he became a reform'd *Protestant* himself, after the strictest manner: About the Year 1539. he put himself into the service of Sir *John Arundel*, who was afterwards put to Death with the Protector, by the Duke of *Northumberland* in King *Edward* the 6th's Days, and was his Chaplain and Steward to his House; but being discover'd by him to be a *Protestant*, he was forc'd to retire into *France*, whence returning, he liv'd with one *Seintlow*; but being again discover'd and sought for to be apprehended, he put on Mariners Habit, and getting to be Master of a little Vessel he fled into *Ireland*, and thence into *Switzerland*, where coming to be acquainted with *Bullinger*, *Zwinglius's* successor, he study'd *Hebrew*, and took to Wife a *Burgundian* Woman. Upon King *Edward's* arrival to the Crown he return'd to *England*, and preach'd frequently with a great deal of zeal for the Reformation, and

and appear'd as a witness for the deposing of Bishop Bonner, in 1549. and the next Year, by the furtherance of his old Master, Sir John Arundel and the Earl of Warwick, he was nominated and elected Bishop of Gloucester; but excepting against some of the old Ceremonies of the usual Ordination of Bishops, he was rejected by Cranmer and Ridley, and by the instigation of the latter he was also confin'd, as we are told by the Author of *The Brief Discourse of Troubles at Francford*, printed in 1575. p. 42. but at last by the Earl of Warwick's stickling for him, and procuring the King's Letters to dispense with those Ceremonies, he was consecrated Bishop of the said See the 8th of March 1550. according to his own form of Ordination; but comply'd to take the Oath of Supremacy, and to appear for formality sake once at Court in a Shymar, with a White Linen Roch under it, not without some reluctancy; he was soon after declar'd also Bishop of Worcester, by Letters Patents (*Pat. 6. Edw. 6. p. 1.*) 20 May, 5 Edw. 6. D. 1552. with liberty to keep it in Commendam with Gloucester; the Bishop thereof, Nicholas Heath, being a Prisoner in the Fleet. While he was Bishop, he preach'd often, visited his Diocesses, kept good Hospitality for the poorer sort of People, and was generally belov'd by the more serious and sober sort of People. But when Queen Mary began to Reign, which was in July 1553. he was perservanted up to London, in the latter end of August, and on the first of September following was committed Prisoner to the Fleet, where remaining some Months, and standing constant and resolute to the Protestant Doctrine, was condemn'd to be Burnt in January 1554. and then in February following was degraded. The next day he was conducted towards Gloucester, where being arriv'd,

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he suffer'd Death soon after with great Christian Courage and with the undaunted constancy of a true Christian Martyr, in the Flames, near to the College of Priests in the City of Gloucester, on Saturday the 9th of February in 1554. being then near sixty Years of Age, and much lamented by all that wish'd for the Protestant Reformation.

5. Our blessed Martyr and Bishop Ridley's Pamphlets in defence of the Protestant Church of England, have been always in great veneration, even with the highest Sons of the Church; such as, his following,

Treatise concerning Images, not to be set up, nor worship'd in Churches; written in the time of King Edward the 6th; at which time also, he had a great hand in the compiling of the Common-Prayer-Book, now in use among us, &c.

A piteous Lamentation of the miserable State of the Church of England, in the time of the late revolt from the Gospel, Lond. in 8vo. &c. A comparison between the Comfortable Doctrine of the Gospel and the Traditions of Popish Religion; printed with the former, &c.

Brief Declaration of the Lord's Supper; printed in 8vo. 1555. and 1586. written by him while he was Prisoner in Oxon. It was translated into Latin by William Whittingham, bearing this Title, Affertia De Cana Dominica, Genev. 1556. answer'd by a Popish Pamphlet, intitl'd, Confutatio Catholica Nich. Ridley De Eucharistia, Paris 1556. 4to. written by Alban Langdale D. D. of St. John's College in Cambridge.

An Account of a Disputation at Oxford, An. 1554. Oxon in 4to. 1688. written in Latin and publish'd from the Original Manuscript by Gilbert Ironside D. D. Warden of Wadham College, and then Vice-chancellor

chancellor of the University of *Oxon*; and a Treatise of the blessed Sacrament, the beginning of which is, *Many things confound the real Memory*, &c. publish'd with the former, by the aforesaid Person; from an Original Manuscript; to which he added, a Letter written by *John Bradford* the Martyr, never before printed.

A Friendly Farewel, written during his Imprisonment at *Oxford*, unto all his true Lovers, a little before his Death, *Lond.* 1559. 8vo. Several more Pamphlets of his Disputations, Arguments, Communications and Conferences about matters of Religion, may be seen in *John Fox's Acts and Monuments of the Church*, 'ad An. 1554. and 55. &c. besides

Certain Godly and Comfortable Conferences between Bishop *Nicholas Ridley* and Bishop *Hugh Latimer*, during the time of their Imprisonment, *Lond.* 1555. 56. and 74. in 8vo. &c. A Letter of Reconciliation written to Bishop *Hooper*, *Lond.* 1689. 4to. publish'd by *Samuel Johnson*, Author of *The short Account of the Life of Julian the Apostate*, *Lond.* 1682. 8vo. For *Ridley*, it seems, upon the abovemention'd account of *Hooper's* Ordination-Ceremonies, had malign'd *Hooper* for his worse than Calvinistical Principles, as *Mr. Wood* expresses it, *Col.* 76. *Vol.* 1. *Athen. Oxon.* But when Bishop *Ridley* came to look grim Death in the Face, he soon perceiv'd, that no difference about Ceremonies ought to distance or separate in their Lives and Conversations, whom one cause and common Interest was to unite in their Deaths; and whom their one and same common Enemy would give but one and the same Flame of Destruction to disagree or unite in, &c.

Nicholas Ridley was Born of an ancient and gentle

tile Family at *Willymondswyke* in *Northumberland*,
 educated in Grammatical Learning at *Newcastle*
 upon *Tyne*, in Academical in *Cambridge* and *Oxford*.
 He was elected into one of *Walt. Skyrllaw's* Fellow-
 ships of *University College*, 13 *Apr.* 1521. *Oxon.*
 He was made D. D. and Master of *Pembroke Hall*
 in *Cambridge*. Afterwards he was made Chaplain
 to King *Henry* the 8th; and at length, through
Rochester, (the Temporalities of which See were re-
 stor'd to him, 27 *Sept.* 1547. as appears by *Pat.* 1.
Edw. 6. p. 1.) became Bishop of *London* 1549. He
 was a Person small in Stature, but great in Learn-
 ing and profoundly Read in Divinity. *Quo vivo*
 (says *Thomas Caius* in *Affert. Antiq. Acad. Oxon. Lon.*
 1574. in 4to. p. 27.) *nihil integrius, & omnibus egregiis*
dotibus ornatius Anglia nostra multis hisce retro seculis
habuit, &c. He was Burnt a Martyr for the re-
 form'd Church of *England*, near to *Baliol College*
 in *Oxon*, on the 16th of *October* in 1555. under
 Queen *Mary's* Persecution, &c. The 16th of *July*
 (says *John Stow*, An 1553. p. 1035.) being Sunday,
Dr. Ridley Bishop of *London*, by Commandment of
 the Council, preach'd at *Paul's*, where he vehemently
 perswaded the People, in the Title of the *Lady Jane*, late
 proclaim'd Queen, and inveigh'd earnestly against the
 Title of the *Lady Mary*, &c. wherein he did but
 obey the Government, and consequently did his
 Duty, &c. The night before his Execution, Bishop
Ridley was very joyful, and invited the Mayor of
Oxford and his Wife to be at his Wedding next day;
 at which, when the Mayor's Wife melted into Tears,
 he said, He perceiv'd she did not love him, but told
 her, That his Breakfast would be sharp, but was sure
 his Supper would be sweet; and was glad to hear that
 his Sister would come and see him dye. He sent a
 Petition to the Queen in behalf of the Tenants of
 the

the Bishoprick of *London*, from whom he had taken Fines, for which they had renew'd their Leases; and pray'd that either their Leases might be confirm'd, or their Fines restor'd out of those Goods which had been seiz'd when he was first Imprison'd, &c.

6. *Thomas Cranmer* was Born of a good Family at *Arslacton*, or *Aslaton* in *Cambridgeshire*, in 1489. and educated in *Jesus College* at *Cambridge*, whereof he was Fellow, and soon after marry'd secretly; but keeping his Wife in an Inn, call'd the *Dolphin* in *Cambridge*, He was much mark'd (saith *J. Fox* in his *Acts and Monuments of the Church*, p. 1688.) by some Popish Merchants, and a slanderous report was rais'd against him afterwards for the same, when he was Archbishop, as though his first beginning had been the art of an *Hosteler*; but after that his Wife dy'd in Child-bed, he was restor'd to his Fellowship, which he had lost for some little time, upon the account of his Marriage, &c. which is an ordinary thing still. But that he ever marry'd afterwards, or any other way made unlawful use of Women, is a profligate Defamation, maliciously contriv'd by that Popish Secular Priest, *Nicholas Sanders*; and especially that ridiculous Fable of carrying his Wife about with him in a Chest, and that she in the Chest happen'd to be pitch'd with her Head downwards in his Grace's Lodging-room at *Gravesend*, is such an unworthy Slander, that nothing but such a Jesuitical Wretch as that impudent *Robert Parsons*, with his infernal Father of Lies, was capable of inventing; tho' that Jesuitical Caitive is not asham'd to add farther, that his Grace's Wife being in that end-long Posture, was in Jeopardy to break her Neck, and forc'd to cry out, and found as good as half dead, ere she was taken out, being slowly disfigur'd.

This

*This is a most certain Story (says that Varlet-Jesuit) and testify'd at this day, by Cranmer's Son's Widow, yet living, to divers Gentlemen her Friends, from whence my self had it. Thus that Jesuitical Skreetch-Owl goes on in Par. 3. Vol. 1. p. 371. of his Examination of Fox's Calend. Edit. An. 1604. eating shame and drinking after it; superadding also another supernumerary Lye, that Cranmer being a Priest, had made a Vow of Chastity; which he knew to be false, as appears by a bare *auto-psia* of the Pontifical, wherein the Bishop asks the Priest, *Promittisne Castitatem?* And the Priest answers, *Promitto*; which is but a bare verbal Promise, upon Parole of Honour; and far from being a Vow, or Cursing himself conditionally if he did it not; and that, after all the Essentials of Ordination are over.*

Notwithstanding all those *Popish* Insults and Jesuitical Attempts upon the Life and Memory of our ever Memorable Protestant Patriarch of the Church of England, the truth is, that he was brought to the happy knowledge of King Henry the 8th, by Edward Fox Bishop of Hereford, who met with him providentially at Waltham, where he declar'd his Sentiments of the Unlawfulness of the King's Marriage with his Brother's Widow, Queen Catherine; adding that he doubted not but most of the Universities of Europe would be found to be of the same Opinion (*Anno D. 1530.*) which prov'd accordingly; and it seem'd so probable to King Henry the 8th, that he immediately said, in a course way of speaking, *He had the swine by the right Ear.* 'Tis a mistake to say, Cranmer marry'd Queen Anne Boleyn to King Henry the 8th, tho' he was present at the Ceremony, perform'd (*Anno D. 1532.*) by Rowland Lee, afterwards Bishop of Lichfield and Coventry (*An. 1533.*) and Lord President of Wales.

In

In the Year 1533. our excellent Dr. *Craumer*, was consecrated Archbishop of *Canterbury*, on the 30th of *March*, with the usual *Popish* Ceremonies and the *Pope's* Bulls, by *John Longland* Bishop of *Lincoln* and Chancellor of *Oxford*, *John Kesy* or *Kesy* Bishop of *Exeter* and Lord President of *Wales*, and *Henry Standish* Bishop of *St. Asaph*; at which time of his Ordination, he acted so fairly and so much without actual Deceit, that he said, he conceiv'd himself not bound by his Oath to the *Pope* in any thing contrary to his Duty to God, to his King or Country. On the 23d of *May* following, he with *Cardinal* Bishop of *Winchester*, and the Bishops of *London*, *Lincoln* and *Bath and Wells*, pronounc'd at *Dunstable* the Sentence of the King's Divorce from *Queen Catherine*, who resided then at *Amptill*. In the Year 1536. he writ to the King in behalf of *Queen Anne Bolen*. In 1540. he writ to the King in behalf of *Cromwell*. Three Years after, he got an Act of Parliament for the reading of the Bible in any Translation, except *Tyndal's*, to be permitted. And three Years after that, he overcame the danger of being circumvented by the *Popish* party. In the Years 1547. and 48. he entertain'd the Forreign Protestants, *Martyr*, *Ochinus*, *Bucer* and *Fagius*, and procures several *Popish* Ceremonies to be laid aside. In King *Edward* the 6th's Reign, he joyn'd with the Protector, and afterwards with the Duke of *Northumberland*, for to promote the Reformation of the Church of *England*. Upon *Queen Mary's* Accession to the Throne he refus'd to fly, and chose rather to suffer Imprisonment, and to be attainted of High Treason for siding with the then Government, who declar'd the Lady *Jane Gray* to be Queen. Soon after, he was degraded, and forc'd through Human Weakness and promise of

of Life, to Recant his *Protestant* Principles; but presently recover'd from his fall and suffer'd Martyrdom at *Oxford* for the *Protestant* Church of *England*, under Queen *Mary's* Persecution, on the 21st of *March* 1556. in the sixty seventh Year of his Age, and twenty third of his Primacy. In his last Speech before his Execution he affirm'd, that the Kingdom of Antichrist was contain'd and establish'd in the power of the *Pope*; and finally representing how hainously he had offended God by renouncing the Truth, he declar'd, that the same right Hand that had so impiously err'd in subscribing his Recantation, should be the first Sufferer in the Flames; which accordingly he perform'd with undaunted courage, sometimes saying, *That unworthy Hand!* and often crying, *Lord Jesus receive my Spirit*, till he quite expir'd; and his Body having been consum'd to Ashes, his Heart was found intire and untouch'd; which remarkable event, had it happen'd to any of the Pseudo-Martyrs of the *Popish* party, it would have caus'd his Canonization, and have cancell'd Millions of Inconsistencies and Misdemeanors, which would have been then represented as unavoidable shades of such great Men's Holiness and Heavenly Performances. *Cranmer* always bravely oppos'd the *Pope's* Supremacy and the Sufferance of Monasteries; yet was unwilling, that all their revenues should be alienated from Ecclesiastical and Religious purposes of the more solid kind. He likewise courageously and learnedly oppos'd the *Popish* six Articles, before and after they pass'd into an Act of Parliament, *An. D* 1539. not without running great hazard of his Life; the preservation of which for the promoting of the *Protestant* Cause, aw'd him into a compliance with the King's Command to defend the

the Popish real Presence at *Lambert's Tryal* the Year before, viz. 1538.

Archbishop *Cranmer* had a great share in the Bishop's Book, and in the Treatise call'd, *A Necessary Tradition of a Christian Man*. He was also one of the chief Compilers of the reform'd present Liturgy, and Homilies and Articles of the Church of England. He publish'd an answer to *Stephen Gardiner's* Book of the Sacrament, Lond. 1551. and the Latin Tract, intitul'd, *Pugatio adversus infames rumores de missa restituta Cantuaria*, in 8°. Lond. 1554. and the Pamphlet styl'd, *Confutation of unwritten Verities*, in 8°. besides several Epistles and Speeches to be seen in *John Fox's Acts and Monuments*; and Bishop *Burnet's History of the Reformation*; &c. Archbishop *Cranmer* also with Bishop *Ridley*, by approving of the publick Catechism of those days (written by *Alexander Nowell*, as I take it) made it in a great measure his own, and own'd as such by them both, apud *John Fox* in *Acts and Monuments*, p. 1327. and *Robert Parsons*, in his *Review of ten publick Disputes*, p. 311. 312. &c.

His Norman Ancestors were no less eminent at *Cranmer's Hall* in *Lincolnshire*, than he was at *Lambeth* in *Surry*. He liv'd as soberly at the *Dolphin Tavern* in *Cambridge* with his Wife, as he did afterwards studiously at *Buckingham-House* on *College Hill* in *London* with his Scholars. There being a Plague at *Cambridge*, as there was more or less all over *England*, Dr. *Cranmer* retir'd to *Waltham* with two of his Pupils, the Sons of one Mr. *Cressy*; where, upon the King's Progress thither, he met with his Almoner and Chaplain Dr. *Fox*, afterwards Bishop of *Hereford*, who lodging with him at Mr. *Cressy's* House, discours'd with him about the King's Divorce. What he said thereof to the King, he was
sent

sent to make it good to the *Pope*; whither, being invested with the Archdeaconary of *Taunton*, he went with *Thomas Bolen* Earl of *Wiltshire*; whose first address to the *Pope*, was to present a Book of *Cranmer's*, proving God's Law to be indispensable with, by the *Pope*; the Author was prefer'd to the great Title of *Supream Penitentiary*, and the Treatise is promis'd a Consideration and Debate. Whence *Dr. Cranmer* with the Corroboration of ten Universities goes to *Vienna*, where in *Osfander's* House (whose Kinswoman, some say, he marry'd, tho' it was never objected to him at his Examination or Tryal) where he confirm'd those that waver'd, satisfi'd those that doubted, and won those that contradicted in King *Henry's* cause. Upon his return *Ruffel* declar'd to all his Enemies, that the King would never suffer him to be imprison'd till they found him guilty of High Treason. He was Queen *Elizabeth's* Godfather; and was one of the fourteen that compil'd the Common Prayer, and one of the two that set out the Homilies: He was the first Bishop that abolish'd *Popery* in *England*, and one of the first and last Bishops that dy'd for *Protestanism*. Let the *Papists*, slander him how their implacable Malice is pleas'd to dictate to them, for his seeming inconstancy and compliance with the Royal Pleasure. It may be confess'd for him and the other chief Reformers, that they were really Men, tho' far better than any of the *Popes* of those times in particular, having mixtures of Fear and human Infirmities with their other excellent Qualities, not parallell'd then or after by any *Popes* or *Papists*. 'Tis a sufficient Warrant for the Authentick regularity of our Reformation, that King *Henry* and King *Edward* were real Kings, and *Cranmer* a real Archbishop, and in Conjunction with real Parliaments,

made

made up the most Christian and most Catholick of any National Constitution in any part or parts of the whole Universe, both in Church and State; notwithstanding any Objections that can possibly be made by any of our most bitter and inveterate Enemies. 'Tis observable, that tho' Mr. Wood in his *Athena Oxonienses*, treating of Archbop. Warham, and other occasions might have, according to his usual conduct with other Authors far more foreign to his purpose, might have, I say, treated also of our learned as well as mild and meek Archbishop Crammer's Biography and Works, yet unaccountably never thought worth his while to mention his Life nor Writings, not so much as obiter or occasionally; tho' Mr. David Lloyd in his *Observations on the Favourites and Statesmen of England*, seems to insinuate, that Archbishop Crammer had particular Relation (by way of Inoculation or otherwise) to Oxford as well as to Cambridge. But whether that, alias *Memorie* Oxford Antiquary omitted what he ought to have done, in that particular, purely because he was loth to gain-say his much revered Author, Robert Parsons, and therefore thinking he should not or could not contradict those forementioned Jesuitical Calumnies against our Patriarch and Martyr, A.B. Crammer; or whether he neglected it, for any other, or the same reason that he omitted to mention King Charles the first's Writings, or at least to enlarge thereupon as usual, which is as unaccountable as his former conduct towards Archbishop Crammer's *Memoirs*, which have been by Mr. Strype abundantly made good, in three parts, printed at London in folio 1694. In the first whereof, it appears how Henry the 8th's changeable Countenance inclin'd upon our Patriarch Crammer, tho' somewhat shaded by the clandestine Clouds rais'd by

by Bishop *Gardiner*: In the second our Primate appears at full liberty and his Enemy in close durance; 'tis here that the reform'd Liturgy and Articles of the new Church of *England*, with *Alex. Nowel's Catechism*, look promising, in 1552. and the whole Reign of *Edward* the 6th. But in the third part, Queen *Mary* enters with Fire and Sword, and Bp. *Gardiner* resigns his Prison (pardon the frothyness of the Reverend Librarian's Expression) to A.B. *Crammer*, who after a sinful Recantation, seals his Gospel-Faith (as it was first establish'd) in Martyrdom. Our worthy reform'd Historian of the Church of *England*, Mr. *Scripps* at the end, gives us a new Collection of Letters and other Authentick Papers and Vouchers of the foregoing History, unknown to, or over-look'd by Bp. *Barnet*.

See also Mr. *Scripps's Annals of the first twelve Years of Queen Elizabeth*; with an Appendix of above forty Originals, never before printed, published in folio, *London* 1709. and the Memorials of Archbishop *Grindal*, Edit. *London* 1710. folio with *Grindal's* Letter to the Queen about Prophecy; the encouragement whereof was justly as Criminal in him, as that of Weekly or Monthly Lectures is in our present Bishops, or in the Legislature to indulge or tolerate the Protestant Dissenters; so 'tis an impudent and groundless Suggestion (rais'd by the obloquy of a very false Son of the Church, Dr. *Sachse*), as is well observed by his Spiritual Lordship of *Carlisle*, p. 122. *Eng. Hist. Lib.*) that *Grindal* wickedly countenanc'd those Prophecys, as Nurseries of Schism and Non-Conformity; for 'tis plain, that good old Archbishop *Grindal* look'd upon those Preaching sides-men of Prophecying Congregations, Religious Associations and Societies equivalent

Domestic

Domestick and Private Chaplains, or our Chappels of
 Base, or to the Legal Meetings of Protestant Dissenters,
 or as tant amounting, in a more reform'd Perfection,
 to the different Religious Orders, separating them-
 selves from the common National Church of Rome,
 &c. And 'tis still plainer, that Archbp. Grindal
 pleaded in that Letter, for some Protestants that
 dissented in some things from the Establish'd Wor-
 ship, and even for some of the then Clergy, who
 lik'd some part or parts of the usual Form of Di-
 vine Service, that the Queen would come into a more
 gracious temper with such Dissenting Reformers,
 so as to allow them an Indulgent Tolleration to
 meet at some particular times and places, for to
 satisfy their private Devotions of Prophesying,
 that is, of exhorting and encouraging one ano-
 ther to a greater warmth of particular Religious
 Duties, especially of attending to God's gracious
 inward and outward Opportunities: Which private
 Religion or Prophesying, did neither condemn nor
 wholly omit the public Church-Worship, at which
 all the Puritans and Dissenters of those early days
 thought it their duty to Fraternal Charity as well
 as to the higher Powers, to assist frequently, as a great
 many of them still persist to do with no small hopes
 of their future or final Reconciliation to the Church;
 and some of those Dissenters had both Ordination
 and Benefice in the Church, and officiated accord-
 ingly both at the Common Service and at their
 more private Prophesiings or more retir'd Devo-
 tions, which were then often perform'd in the pub-
 lick Churches as well as in private Houses, tho'
 at different Hours and Seasons. But the zealous
 Queen grew too apprehensive of such private
 Assemblies, more as to the Government, than as
 to any danger to the establish'd Church, tho' she
 pretended

pretended both; and the good old Archbishop endeavour'd to satisfy her as to both, viz. that there was no danger to either from those Prophe-
 sying Meetings, whilst the Protestant Religion in general was closely and warily stuck to. Which was as good Policy as whollome Religion in Arch-
 bishop *Crimall*; for the contrary conduct in some of his successors prov'd more dangerous as well as more ineffectual against Schism and Non-Conformity; since Archbishop *Whitgift*, after all his strugglings for coercive Subscriptions, found it true then, what has been verifi'd since upon other occasions, that some of the Low Clergy then could subscribe and yet not to enjoy their Bene-
 fices, as well as some of the High, of a later date, in so much that he thought the shortest way with the Dissenters then was also to come to the temper that good *Crimall* press'd the Queen to, viz. to let even his bitter bold Antagonist, *Cartwright*, to en-
 joy a sort of a Church Benefice, the Masterhip of an Hospital at *Warwick*, besides his private Con-
 gregation; with this proviso, That he should Preach very temperately, without the least Reflection upon the establish'd Worship, &c. which was accordingly per-
 form'd by *Cartwright*, if we believe Sir *George* in Archbp. *Whitgift's* Life, &c. So likewise *Thomas Sampson*, who had been a Gentleman of the Temple, and had converted *John Bradford* out, Protest-
 Martyr, and had together with him receiv'd Holy Orders from Bishop *Kilsey*, and had been Dean of *Chichester*, but refus'd the Bishoprick of *Norwich* by reason of the Ordination Ceremonies, yet accepted of the Deary of *Christ Church* at *Oxford*, but had been turn'd out then for Non-Subscribing or Non-Conforming, yet was permitted to have the Master-
 ship of *William de Wessington's* Hospital at *Leicester*, be-
 sides

sides the Prebend or Penitentiaryship of *St. Pancras* in the Cathedral of *St. Pauls*, and was allow'd also to read a Theological Lecture in *Whittingdon-College* in *London*, by a particular Permission from *Queen Elizabeth*. Nor could the rigour of Archbishop *Bantrast* prevail much more upon the Dissenting *Puritans*; many of whose private Pastors having Church Benefices, still went on to subscribe and growl, without neglecting their private Congregational Devotions. And Archbishop *Laud's* *Whol-some Severities* were so far from reducing the Dissenters, that they were the unhappy occasion of rendring them *Usurpers* of all. Archbishop *Sheldon's* Maxim (that he would rather have a Schism out of the Church than in the Church) seem'd more refin'd but not more effectual; for the Presbyterian *Baxter* went to Church in the Morning and to his Clandestine Meeting in the Evening; and the Independant *Mead* drove his Cattle to the Market the *Saturday*, and after a walk or two in the Church-Yard, and perchance a peep or two into the Church-Porch, met the Holy Brethren and Sisters on the *Sabbath* in some small Conventicle or other. And the Anabaptist *Bunyan*, after some Ceremonial Visits to the Church, jog'd on never the worse in his Pilgrimage, Spiritualizing the washing away of the filth of the Flesh of *Barren Fig-Tree-Baptists*, he best he could in secret Corners, Garrets, Cellars and Barns. And the Quaker *George Fox* drew never the fewer to the Light-within, and found that those who were to be *Quakers*, were daily added to his invisible Church and inward Propheying, in spite and spite of all the dazzling blaze that could be darted from the Sky-Rockets and Artificial Fires of some Church-Zealots and jealous Statesmen.

So that Archbishop *Grindal*, for his Christian Indulgence obtain'd from the Throne for his *Protestant* tender-conscienc'd Brethren, both of the Clergy and Laity, for the more Authentick Exercise of their Prophefying-gifts, after a more retir'd recoyle and recess of their respective Devotionary Calls, was so far from deserving the name of a Perfidious Prelate for so doing, that the foremention'd very false Son of the Church, that dar'd Epithetize him with that insolent Character, will be forc'd again to do him posthumous Justice by suffering daily repeated Condemnations at the private Tribunal of the last resort, ever standing erected in the Consciences of all knowing *Protestants* to late Posterity, whilst good old *Grindal* will be esteem'd, even for that piece of *Protestant* Charity as well as Ecclesiastical Policy, a true Prophefying Reformer and a Faithful Patriarchal Father of the Church of *England*, by all the true Sons thereof, and by all those who wish for the Peace and Welfare of the *Protestant Israel* in General as well as of ours in Particular. Besides, the contrary course, that is for reducing Dissenters by wholesome severities, has before and after always prov'd ineffectual and produc'd the very reverse; so that it includes barbarous Impossibilities and inhuman Chymera's, and scarce ever attempted but by designing ambitious *Atheists* or infatuated Bigots.

But *Ab. Ten*'s conduct seem'd most effectual towards the reunion of the Dissenters with the Church; which was to turn Dissenters Meetings (when vacant) into Church of *England*-Chapels; for some Ignorant People were apt to think there was some charm or other in the private Meeting places, &c. 'Tis true, Queen *Elizabeth* finding that those private Assemblies grew too numerous as well

as too bold upon her Hands, and finding it little or nothing to any purpose of Church or State to transfer her former Favours under pretence of wholesome severities, she began to be a little disgusted with her Ghostly Father AB. Grindal (not by her Favourite Courtier's Earl of Leicester's enmity to Grindal for disallowing a Marriage between one *Julio* an Italian Musician and another Man's Wife, as is commonly imagin'd, but) for having too far (as she thought) recommended Clemency and a Christian Long-Suffering Temper to her Majesty towards all tender-conscienc'd Protestant Dissenters, mostly well-meaning tho' often obstinate and infectious; who notwithstanding their seemingly unpolitick and unpolite Education and Affectation, found means to secure to themselves other Powerful Friends also and Patrons at Court, and particularly *Rob. Dudley* Earl of Leicester, the great Court-Favourite of those times, but upon quite different views from those of good Archbishop Grindal, who in all his Archiepiscopal Transactions stuck close to the Gospel-Copies set him by his two unexceptionable Predecessors, &c. See Mr. *Scripps*'s Life of Archbp. Parker, Edit. Lond. 1711. fol. &c. One *Cole*, a Provost of *Eaton*, in his Sermon in St. Mary's Church at Oxford, on the fatal day of AB. Cranmer's Execution, told him and the numerous Auditory, That the Death of Sir Tho. More and Bp. Fisher, under King H. 8. could not otherwise be expiated but by Cranmer's Death; and some Protestants (as Mr. *Echard* in Hist. p. 730. 779.) did not stick to say, That his Burning of the Arians, Joane of Kent and Van Parr, or George Paris, drew the Judgment of Heaven upon Cranmer, with the like Suffering; but in reality, the most immediate causes of Archbishop Cranmer's Execution, were thought by some to be the old Countess of Salisbury's hard fate

1541.) and her Son Cardinal *Pole's* ambition to succeed him in the Primacy of *Canterbury*; of the former he was thought, by the Cardinal to have been a great Instigator, and in the latter he was known to be a great or only Obstacle.

7. Another of our glorious *Protestant* Martyrs was *J. Philpot*, Son of Sir *Peter Philpot*, Knight of *Bath*, and twice high Sheriff of *Hampshire*, and at *Compton* in that County, educated at the School near *Winchester*, was admitted in the year 1534 perpetual Fellow of *New College*, and *Hebrew* he was esteem'd eminent in. After his return, retortues. Upon his death in the Cathedral there ship became void, the House to the Romans, gratis. In tiring to King *Edward the 6th*, he became Arch-Lecturer of *Winchester*, in the place of one *William* who succeeded *Rich. Pates* upon his Resignation. An. 1529. And *Philpot* was succeeded by one *Stephen Obeson* LL. Bach. Prebendary of the same place, who dying 1571. Dr. *John Edden* Prebendary of the said Church of *Winton* also succeeded, &c. but Mr. *Philpot* in 1553. let drop certain passages in a Convocation of the Clergy favouring of the Reformation of *John Calvin*, wherein he was seconded and abettet'd for five or six days together by Mr. *Phillips* Dean of *Rochester*, *Haddon* Dean of *Exeter*, *Cheyney* Archdeacon of *Hereford*, *Elmer* Archdeacon of *Stow*, and one more. Among other things Mr. *Philpot* protested there publickly, That in the Sacrament of the Altar, *Christ* is not present in any wise, and this his saying (saith *Fox*, p. 1288.) he offer'd to prove before the whole House; and if I shall not be able (quoth he) to maintain by *God's Word*, that I have said, and confound those six of the best learned

Man of the House of the contrary Opinions, which
 upon these to mislead me in this point, let
 him stand with so many Fagots as he in London, be-
 fore the Court Gates; and this he utter'd with great
 vehemency of Spirit (ibid. p. 1289.) Whereupon
 he was imprison'd for a Year and a half; in which
 time he bravely underwent above fourteen several
 Tryals and Examinations both in private and pub-
 lick, besides many other Conferences, which were
 not written or pamphleted, as 'tis observ'd by Mr.
 Fox, *ibid.* In one of which Examinations, before
 the Council, the Lord Rich, his relation, is said,
 to have thus spoken to him (in John Fox's *Acts
 and Monuments of the Church*, p. 1640. *All Hereticks
 do boast of the Spirit of God, and every Man would
 have a Church by himself; as Joane of Kent, whom I
 had myself for a schismatic in my House, after she writ
 was out for her to be burn'd; where my Lord of Can-
 terbury (Cranmer) and Bishop Ridley resorted almost
 daily unto her, but she was so high in the Spirit, as they
 could do nothing with her.* — Mr. Philpot answer'd,
*As for Joane of Kent, she was a vain Woman, I knew
 her well; and such vain Spirits are soon known from the
 true Spirit of God; for that the same abideth within the
 limits of God's Word, nor stubbornly maintaineth any
 thing contrary to the Word; as I have God's Word
 thoroughly on my side, I will make your honourable Judges
 that shall be hearers of us (me and the ten contrary
 learned Men of the Realm) see.* (says Lord Rich)
but will you promise to agree to their Judgment? Phil-
 pot answers, *There be causes, wherefore I may not so
 do, unless I be sure they will judge according to the
 Word of God; &c.* And Mr. Philpot, answering the
 railing Provocations of the Popish Dr. Morgan, re-
 ply'd (Fox, *ibid.* p. 1653.) *Thy Popish Blasphemies
 shall compell the Spirit of God, which is in me, to speak
 that*

that which I have said unto thee, thou enemy of all
 Righteousness. — I tell thee plain, thou art not able to
 answer this Spirit of Truth, which speaketh within us
 for defence of Christ's true Religion; I am able by the
 might thereof, to drive thee round about this Gallery be-
 fore me; and if it will please the Queens Majesty to
 hear thee and me, I will make thee for shame to shrink
 behind the door. If they (Bishops of London, Wren-
 ceſter, Liſebfield, apud. Fox, *ibid.* p. 1658.) call the
 Sacrament of the Altar in respect of the Altar-Stone,
 then I defy your Christ, for that it is a rotten Christ,
 — God save us from such Hypocrites that would have
 things in a Tongue that Men do not understand. — you
 are enemies to all truth, and all your doings be naught
 and full of Idolatry, saving the Articles of the Trinity,
 &c. Most of those Pamphlet-Tryals and Exami-
 nations were written with Philpot's own hands;
 but as to Bishop Bonner's London-Registers, 'tis ob-
 serv'd by John Fox, *ibid.* p. 1658. that they are
 but slenderly handl'd therein, especially in behalf
 of the Answers; as in particular, upon Bishop
 Bonner's coming forth in publick Consistory at St.
 Paul's, 13 Decemb. 1557. and having first objected
 divers Articles of Heresy unto Philpot, two were,
 That he had Blasphemously spoken against the Mass and
 real presence of Christ's Body in the same; Mr. Phil-
 pot's answer, in the Register is this; That as touch-
 ing the Sacrifice of the Mass and Sacrament of the Al-
 tar, I never spake against the same. Where Mr. Fox,
ibid. observeth further, That either the Register be-
 trayeth Mr. Philpot, or else he meant, as not offending
 the Law thereby to be accus'd, &c. However the said
 John Philpot suffer'd Martyrdom for the Protestant
 Reformation in Smithfield at London, by Burning,
 on the 18th of December 1555. says Mr. Wood; but
 the Jesuit Parsons, following the first or second Edi-

tion of *John Fox's Acts and Monuments*, says, *Philpot* suffer'd on the 13th of December 1557. There was also another *John Philpot*, a Poor Honest Country-Man and a Sound Christian, of *Tenderden* in *Kent*, who was likewise Burnt at *Canterbury*, as a Martyr for the Protestant Religion, in the same Year 1557. January the 29th. However, our Protestant Martyr *John Philpot*, Archdeacon of *Winchester*, writ several excellent small Christian Tracts, besides the foremention'd Pamphlet-Tryals and Examinations, viz.

De Proprietate Linguarum, lib. 1. *Epistola Hebraica*, lib. 1. *Chrysostom's Oration against Heresies*, translated into English; &c. *An Oration*; whereof the beginning is, 'Tis a lamentable thing to behold at this present in England the Faithless departing, &c. This is Manuscript in *Bodley's Library*, 4to. D. 23. Th. bound with *John Bradford's* (the Martyr) Treatise of Predestination, with an answer to certain Enormities calumniously gather'd of one to slander God's Truth, Manuscript. *Calvin's Homilies* translated into English, &c.

Supplication to King *Phillip* and Queen *Mary*. Letters to the Lady *Vane*. Letters to the Christian Congregation. Exhortation to his Sister. All still extant in *John Fox's Acts and Monuments of the Church*, under the Year 1555. &c.

An Apology for spitting upon an Arian; with an Invective against the *Arians*; and an Admonition to all that be Faithful in Christ to beware of them, and of other late sprung Heresies; printed at *London* in three Sheets in 8vo. at the end of the Examination of *John Philpot*, &c. which Examinations without the Apology, were afterwards remitted by *John Fox* into his Book of Martyrs, or his *Acts and Monuments of the Church*, &c.

Here

Here 'twill not be improper to annex a Compendium of a Pamphlet-Manuscript (written by one Mr. Francis Poller) which shews the contempt and horror that all Christian Antiquity as well as our blessed Martyr, Archdeacon Philpot, ever testified of the *Arian* Hereticks, and all others who any ways, at any time, or upon any Hypothesis or Grounds whatsoever, deny'd the Divinity or Godhead of Christ.

Simon Magus was sometimes spit upon by the Primitive Bishop *Irenaeus*, lib. 1. cap. 20. for Blaspheming, that he himself was the God that appear'd in *Babylonia* as God the Father, in *Judea* as God the Son, and amongst the *Gentiles* as God the Holy Ghost, &c. and that the same Person under those different Names, appear'd to *Moses* in Mount *Sina*, and to the *Jews* in Human Shape under the Emperor *Tiberius*, and to the Apostles in Every Tongue; but all that being only Nominal Allegories, he subjoin'd also that Christ did not really suffer, but only Preatively in People's Fancies; that is, that those things must be taken for Imagination and Allegory of different Providential Dispensations of different Appearances, Teachings, and Preachings. This is denying of Christ's Divinity beyond all Blasphemy. The same execrable Hypothesis by more than an ungodly comprehension took in also the Solitudian Adiphorism of all Actions, good or bad, and an Antinomian Stoicism of the Parity of all sorts of Sins, with an occasional Purchase, and Sale of sacred Gifts, or Functions: Whence comes *Simony*, &c.

That Magician's Disciples, *Alexander*, *Cerdon*, *Serapion* and *Epilides* were also spit upon for the like detestable *Pro-Arian* Doctrines. See *Irenaeus*, *ibid.* l. 1. c. 21, 22. and *Christopher Sandius H. E. Eccl.* lib. 1. p. 105. *Simonem magum vere primum*

Gods or Divine Persons, one good and t'other bad,
Eccl. vid. Hieronym. De Script. Eccles. &c. Item 1. 1.
c. 1. and 29. Tertull. Epiph. &c. The modern *Arian*
Contravertist, Christopher Sanding, in Nucl. H. E.
lib. 1. p. 125. 126. would needs insinuate, that the
Onofricks were the first that us'd the *Nicen* word,
Homousios; (afterwards condemn'd in *Paulus Sa-*
mesacenus by an *Anti-Nicen* Council the second
at Antioch) and that the Divinity was a *Trinity*;
 and for his Vouchers alledges *Council. 1. Braccensis,*
Can. 2. and Prim. Jacob. in Anti-Bellarmin. Contro-
vers. 2. lib. 11. cap. 3. animadvert. what then? As
 if an Heretical use could not be made of Orthodox
 terms; or on the contrary, as if an Orthodox Sig-
 nification might not be fix'd to words of different
 tendency; or again, as if Heretodox Persons could
 not use some Orthodox Sentiments, &c. The
 the ancient and modern *Arians*, particularly *Sau-*
dan, at *supr.* gride; that wrested Objection into
 impalpable Powder and Dust, throw with the paper
 to blind the Reader, by throwing it continually in-
 to one's Eyes and repeating it as a cosmetic. He is
 confess; at last for very shame he turns it himself
 thus, without Replication, *Eccl. in H. B. Council.*
lib. 1. p. 192 the same of *Arian* *chicorum* *quam*
saturatissimum *vultum* *ostendit* *et* *Milanes.* *De*
synodis *Quod* *et* *Samofatenus* *quidam* *rum* *Sabellio* *credi-*
derit; *Eccl.* yet he makes use of the same Objection
 the very next two or three Pages following, and
 mostly through his whole Book, as if the Objection
 had never been answer'd.

Our *Hereticks* was another Forefather of the
Arians, and was hit upon by all Christians, for
 teaching that there was but one Divine Person in
 the Deity, and that material Substance was equally
 Eternal with God. That sorry Miscrane was
 confuted

confuted and expos'd by that Christian Divine,
Tertullian, lib. *contra Hermogenem*, &c.

Montanus a Phrygian Born, is imagin'd by some to have been another forerunner of the *Arian* obstinacy, insinuating that he himself was the Holy Ghost and Comforter promis'd by our Saviour, as *Epiphanius* in *Hæres.* 48. and *Augustin*, *Hæres.* 201. and 861. But 'tis far more probable, that poor *Montanus* was a well meaning Christian, intending only by some unguarded Expressions, that he himself was mov'd and sent by the Holy Ghost, to warn all Christians (who began even then in the third Century very much to degenerate) to attend to the motions of the Holy Spirit in their own Hearts, and to fast from worldly affections, and to watch and pray, almost continually, whatever they were a doing, or some such like primitive Ideas, which might suffice all Christians, as they thought, without minding the scandalous divisions of the Priests and Churches, &c. Those harmless Doctrines have been refin'd by the Religious Order of our Protestant *Quakers*, and refuted up again by a still later set of Modern *Montanists* or *Quakers* in the *Romish Church*. 'Tis almost certain, the *Montanists* were Orthodox, as to the Mystery of the sacred Trinity, as well as in most other points, if we believe *Eusebius*, who in his *Eccles. Hist.* 1. 5. c. 3. expressly says that, *Montanus*, *Marcianus* and *Theodorus*, were gifted with the Spirit of Prophecy and Working of Miracles, and approv'd of by a great many Christian Martyrs, in a Circular Letter writ by them before their several Deaths, and rehearsed there by *Eusebius*. 'Tis quite certain, that neither *Julianus* nor *Apollonius Hierapolitanus* (apud *Euseb.* 1. 5. c. 15, 16, 17, 18.) nor *Epiphanius*, nor *Theodoret*, nor *Philastrius*, nor *Justin*, in their respective

Godlike Rehearsals of Heresies, ever in the least
 tax the *Montanists* or *Cataphrygians* with any Hetero-
 odoxy; his wish some vain reports of their ma-
 king a Sacrament of an Infants Blood pick'd out
 of his Body of a Year old only; and then mix'd
 with some Flower, and so Eaten; which is doubt-
 less such an idle fable as was invented by the Hea-
 then Persecutors against the Christians in general,
 as may be seen in *Justin Martyr's* *Confession*; besides
 its particulariz'd by the same Authors, that the
Montanists being furnish'd with the inward teachings
 and guidings of the Spirit within them, both Men
 and Women, they laid aside all Notions of Sacramental
 and Sacramental Usages, as the *Quakers* and *Quiesists*
 do now; and that ancient zealous Christian Di-
 vine *Tertullian* being mix'd with all the Light wish-
 in, he was grac'd withall, thought it his duty to
 join with *Montanus's* *Spiritual* *Reformation* of the
Christian Church, which in that third Century be-
 gan to be *popul* and so much inclin'd to follow
 the Animal Spirits, as is prov'd by the same learned
Tertullian *De* *idol.* *idol.* *Praxian.* c. 13. and *De*
Publican. c. 17. and *De* *Jejun.* c. 1. 2. 3. 4.
De *Prescript.* c. 2. The same Orthodoxy of the
Montanists as to the Christian Catholick Point of
 the Divine Trinity, is defended by the learned *Or-*
igen, *Nicetus*, *Alexander*, *Basilius* Part. 1. p. 168.
Epiph. p. 167. and by several Members of the
 Church of England; such as the late opposer and
 relater of the History of the *Montanists*, and the Au-
 thor of the *Second* *Defension* of *Christians*, &c. and by
 other *Protestants*; such as *Bugenhagen* *Pon.* in *For.* p. 5.
De *Chemitia* in *Sup. Theolog.* Part 2. *De* *Prescript.*
De *idol.* *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.*
H. *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.*
Montanist. *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.* *Chemitia* *idol.* *Praxian.*

cum de Deo ita credidisse, uti post Sabellius, says Sandius, ut infr. p. 155. And the same learned Arian Tergiversator, in his *Nucl. H. E.* p. 155. owns that Tertullian was an Ante-Arian, before he turn'd a Montanist, but then turn'd also an Orthodox Anti-Arian or Homocousionist; qui (Tertullianus) demum cum Montano Trinitatem duosotoy credere inciperet, &c. But we should rather hearken to our excellent Dr. Cave, in his *Apostolick*, Edit. Lond. 1687. p. 211. that of Montanus (says he) being the Paraclete, we noted before, and for other things relating to that Sect, they are rather matters concerning Order and Discipline, than Articles and Points of Faith——but he (Tertullian) liv'd in an Age when Faith was yet green and tender, when the Church had not publicly and solemnly defin'd things by explicit Articles and nice Propositions, when the Philosophy of the Schools was mainly Predominant, and Men ran immediately from the Stoa and Academy to the Church, when a great Latitude of Opining was indulg'd, and good Men were infinitely more Sollicitous about Piety and good Life, than about modes of Speeches how to express every thing so Critically and Exactly, that it should not be liable to a severe Scrutiny and Examination.

Those Montanists were call'd also Cataphrygians, Spirituallists, Apostolicks, Pepuzians, Tascardonites, Quintillians, Tertullianites, Proclianists, Escinians, and such like, as their Enemies were pleas'd to nick-name them. There were considerable Meetings or Churches of those Spiritual Reformers or Quietists all over Asia and Africa, and even in Europe they were approv'd of by the Bishop of Rome's Letters to other Bishops, as 'tis testify'd by Tertullian in his Book

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against

against *Praxeas*; and great *Austin* in his Pamphlet, *De Hæres*, cap. 26. assures us, that the *Montanists* were still a considerable People in those parts (*Cæcisam nunc in ejusdem Phrygia partibus populos habent. Adventum spiritus sancti a Domino promissum, in se potius quam in Apostolis ejus fuisse asserunt*), as also the learned French Protestant *Daneus*, in *Lib. de Hæres*, fol. 78. asserts, that their Meetings or Churches surviv'd to the general Corruptions of both the *Eastern* and *Western* Churches in the eighth Century, notwithstanding the Clergy had prevail'd with *Constantin the Great* to employ the Secular Power and Arm of Flesh against them, in his Imperial Edicts, and otherwise. So that *Montanus's* Reformation maintain'd it's ground for near 600 Years, till at last it degenerated into a far worse Deformation of Monks and Fryars; in whose Monasteries and Cloysters it still lies putrifying: the' rais'd again in a great measure to it's primitive Lustre and Toleration by the Protestant *Quakers* and Romish *Quietists*. But those few *Montanists* or *Cataphrygians*, who degenerated into *Arrians*, were deservedly spit upon by *Basil the Great*, in his first Canonical Epistle, *Cyril Bishop of Jerusalem*, *Cassiodorus* 16. *Jerome* the learned Recluse of *Bethlehem* in *Palestine*, in *Epist.* 54. and *Gregory the first*, in *Epist.* 61. l. 9. &c. The principal of those Reforming *Cataphrygians*, were *Montanus*, *Alcibiades*, *Theodotus* or *Theodotius* and *Praxas*; and their chief Preaching Prophetesses or Women Speakers, were, *Prisca*, *Maximilla*, *Priscilla* and *Quintilla*; whereof some, if not all, are traduc'd as if they hang'd themselves; or dy'd in an extraordinary manner, if we believe the foresaid *Apollonius* the angry Bishop of *Hieropolis*; but that tale seems groundless, and overbalanc'd by a more favourable Character given them by the more impartial Judges, the primitive

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Gallican Martyrs in their *Epistles*, in the forecited place of *Eusebius*, &c.

Origen also was condemn'd and condemn'd by the sounder part of *Christians* for interspersing in his innumerable Pamphlets, some Objections and Scruples of the Jewish Converts and Heathen Platonicks, about the Inequality of the Divine Persons, Origination and Pre-existence of Souls, a negative Resurrection of Bodies, a limited Damnation of Devils, &c. as may be seen in *Epiphanius*, *Heres* 64. *Jerom* *Epist.* ad *Aurum* & *Pammachium*, *De Erroribus Originis*; and the 4th general Synod; where he was spit upon with a Witness, &c. From *Origen* also the *Heliosects* pretended to teach, that 'twas lawful to deny one's Faith openly, provided one believ'd secretly in one's Heart. And accordingly *Origen* is said to have occasionally offer'd Incense to Idols, in the time of the Emperor *Decius's* Persecution, &c. See *Euseb.* lib. 6. c. 29, 31. and *Basil.* *Heres* 64. &c. And indeed *Origen's* Writings were accordingly of the indolent *Adiaphorism* lying dormant upon a confus'd Chaos of all manner of Opinions and Religions, by way of a Wall-Book, or a Common Place Book, or in the nature of Memorandums, Notes and Minutes, for to be as Materials to Study upon, or for improvement in Disputes and Discourses, or else to solve Objections and Scruples, rather than for any necessary Explanations of Christian Essentials or Strict Christianity, &c. Besides *Origen* himself expresses his own Repentance for his ambiguous and rash Sentences, as may be seen in his *Epistle* to *Eubian* Bishop of *Rome*, in *Hieronymus*, tom. 2. p. 193. and tom. 2. p. 219. *Euseb.* *us* *supr.* and *Origen* complains himself that the foremention'd *Ante-Nicen Arians* had corrupted his Writings,

as we are given to understand by Photius the Patriarch of Constantinople, in Cod. 127. col. 296. &c. *Yeon Libell.* p. 40. *Crit. Hist. of Pamphl.* &c. And our pious and learned Dr. Cave in his *Apostolici*, *ut* *supr.* p. 214. further observes, that Origen's Assertions were not Dogmatical nor intended for publick View, and generally such as were not determined by the Church, &c.

There were several other Prodigromills or Precursors of Arianism in that third Century, viz. Artemon, Bardesanes, Theodorus Byzantius Corarius, Apollonius Hieracita, Nepos, Asclepiodotus, Theodorus Trepezita, Hermophilus, Apollonius, Priscus, Brilius, Distorum Episcopus, apud Euseb. *H. E.* l. 5. c. 27. and l. 6. c. 26. and l. 7. c. 19. *Epiph. Haer.* 67. Sandius *ut* *supr.* p. 147. lib. 1. &c. who were all spit upon and abhorred by all their Christian Synchronists. But the Arrian Sandius *ut* *supr.* p. 147. seems to think that they were rather Socinians than Arians, yet asserts them to have been manifest Hereticks, as Socinians took the Arians to hold blaspheming and wicked Doctrines (*Socin. tom. 1. p. 692.*) As for Sandius he is full of self-contradictions, that there's no understanding what he means, for he lays and unlays and contradicts himself, almost in every Period, so that he is scarce worth the taking notice of, were it not for his unsufferable Vanity and Impudence, which enable him to shake off all blame, so as to affirm that all the Christian Writers before Arius was of his Opinion (*Sand. lib. 1. p. 232.*) and that no Heretick before Arius had ever broach'd the Arrian Tenets, &c. *ibid.* Pref. ad lib. 1. *unde probavimus nullam Hereticam ante Arium in Aeternitate de Trinitate cum Ario credidisse; nullam Hereticam ante Socinum eandem de Verbo cum Socino docuisse; quis*

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potius omnes hereticos cum in aliis multis, tum in eo quod crediderunt unum esse Deum, patrem & filium & Spiritum Sanctum, unam substantiam & tres Personas, cum Ecclesia Romana consensisse, &c. From this monumental Brass of impenetrable Arianism, our own more modern Arians became Conviction-proof, whom our late Bishop Burnet thus admonishes in his four Treatises, Edit. Lond. 1694. p. 129. "If a Man resolves before hand not to believe a thing, he may easily bring out matter enough to avoid the most express words that can be invented; yet this I dare positively affirm, that at their rate of answering passages, with which we urge them (the Socinians and Arians) it were easy to answer the most express words that we could be capable to contrive for setting out our Doctrine; to which this is likewise to be added, that it will be very hard to preserve any respect for writings (the Scriptures and Fathers) that are fill'd with such intimations of so important a Doctrine, &c.

Noetus and Sabellius were the two last of the third Century, that spawn'd Ante-Nicen Arianism, and by a Christian consequence were spit upon, for their Blasphemous Teaching, that the Father Son and Holy Ghost were but three names for the one and same Person. With their Country-Man Hermogenes, these two make up a lease of African Monsters, of the most savage hue, which were bravely subdu'd and trampled upon by Tertullian, with the rest of the Montanists, as well as Episcopal Churches. Tho' those of Montanus and Tertullian's Reformation (as well as the strict Orthodox of those times, who were content with the terms of Scripture alone in expressing their Faith, as their Posterity would have still been, had not prestigiating

and ensnaring *Arians* compell'd them to raise new Forts against their Undermining Explications, Equivocating Novelties, Hypocritical Whisperings and Clandestine Intreagues) us'd not generally to enter into disputes, or particular explanations of that tremendous Trinity of the sacred Mystery of the Deity, which they look'd upon to be Ineffable, Inenarrable and Inexplicable, and therefore not to be boldly attempted or discours'd of with Unscriptural Words, as the learned Bishop *Stillingfleet* was of Opinion, as well as our *Quakers* and *Quierists*. Those *Noetians* and *Sabellians* were nam'd likewise, *Patripassians*; for that they fancy'd that God the Father suffer'd for Mankind. Which one *Marcellus Galata* explain'd thus, saying, That God the Father extending himself, that extension of his did suffer, which was call'd the Son; and that the extension of the Son, is the Holy Ghost, &c. This *Galatian* Postilian of the *Arian* Heresy was in like manner deservedly spit upon by the learned old Bishop *Theodore* in his second Book of Heretical Fables, & *Epiph. Her.* 57. &c.

The first Forefathers of the *Arian* Blasphemy in the fourth Century, were the infamous *Paulus Samosatenus* and *Manichæus*; the first deny'd Christ to be God, but only Man, and that Baptism was not to be perform'd in the name of the three Persons of the Holy Trinity; and that Circumcision was to be observ'd. The second, viz. *Manichæus* or *Manes*, a *Persian* Born, deny'd Christ to be God, and vanted himself to be the Holy Ghost or Comforter, promis'd by Christ, in a far worse sense than simple *Montanus*, and joyn'd with *Marcion* and *Cerdon's* obsolete Notions of two Divine Principles; the one Author of all Good, the other of all Evil. Those two, *Samosatenus* and *Manichæus*, were the forerunners of *Mahometans* as well as *Arians*, and consequently

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consequently abhorr'd with the utmost Execration by all learned and sincere Christians, as may be seen in *Eusebius H. E. lib. 7. c. 22. 23.* and *Theodor's* first Book of Heretical Fables; where he deservedly spits upon the chief of that contagious Sect, viz. *one Thomas, Alda and Hermas*, with twelve more of their Cardinals, to whom the seventy two, whom they call'd Bishops, dispers'd amongst their infected Flocks and Clandestine Colonies, were to refer all their emergent doubts and difficulties in Faith and Discipline. And the same learned Bp. *Theodoret* in his Dialogue, intitul'd, *Polymorphos*, stigmatizes *Manes* as the first of *Docetarum Hæreticorum*, as *Simon Magus* was the first of Hereticks in general, &c. The great *Austin* in the 6th Volume of his Works confutes and spits upon the *Manichean* Bishops, *Fortunatus, Adimantus, Faustus, Felix* and *Secundinus*, in his respective Tracts against them in particular, besides his several other Treatises against them all in general. Likewise *Gregory* the first in his *Epist. 6. lib. 4.* pursues some *Manichean* Assemblies of his time, in *Sicily*. And *Paulus Diaconus* in the first Book of his Histories indigitates one *Indagana* a *Manichean* Bishop in the 8th Christian Century. But 'tis observ'd that some of those *Manichean* Congregations were reform'd in a great measure and join'd themselves to the *Montanists*, and went commonly by the name of *Catharists, Novarians, Macarists* and *Apostolites*; and at last, by a Coalition with the Reformers of the 10th, 11th and 12th Centuries, they were call'd *Albigenses* and *Bohemians*; and as those pure and piteous *Manicheans*, properly so call'd, coagulated with the *Mahometans* and *Arabians*, so those *Montanist* Branches distinguish'd by the name of *Tatarians, Palestians, Enecrasies* and *Apostolites*, made a comprehension with *Monks, Anchorites* and *Fryars*. See Archbishop *Usher*, *De*

Christianarum Ecclesiarum successione; and Part 1. *Icon Libellorum*, Pref. p. 82. and *Crit. Hist.* *ibid.* p. 156. &c. So that the *Montanists* were often call'd *Manicheans*, by reason of the comprehensive Union between the most reform'd *Manicheans* and the *Montanists*, who were likewise denominated *Euchits*, *Eutyrits*, *Messalianists*, *Euphymits* and *Idextrias*; because they seem'd to be in a quite contrary extream to the *Prodicianists* or Followers of an ancient Fanatick call'd *Prodicus*, who with the utmost prophanation deny'd we were to Pray to God at all; as 'tis testify'd by that Primitive Christian School-Master *Clemens Alexandrinus* in the seventh Book of his *Tapistry-Work*, &c. For (as good Dr. *Cave* informs us in his *Primitive Christianity*, p. 176.) it was usual then for any Lay-Persons to compose Divine Songs (or Prayers) to the Honour of Christ, and to Sing (or Say) them in the Publick Assemblies, till the Council of *Laodicea* (an. 360. can. 15. 17.) order'd that no *Idolotry*, &c. Those *Euchit* Assemblies were much persecuted by *Latorius* Bishop of *Melitene* in *Cappadocia* and *Flamanus* Bishop of *Antioch*, as witnesseth Bishop *Theodoret* in his *Ecclesiastical History*, lib. 4. c. 11. Another Congregation of the *Manicheans*, call'd the *Audians* or the *Vadians*, or *Antropians* or *Anthropomorphits*, or *Iconodoulits* or *Iconolaters*, join'd also with the *Monks* and *Fryars*; they were great Enemies to the Bishops, as well as the *Arians*, witness *Lactantius*, lib. 4. cap. 30. and *Sozomenus*, lib. 8. cap. 11. and 12. H. E. &c. The chief of this Sect was call'd *Audeus* or *Vadius*, and being banish'd amongst the *Goths*, tainted that Country with his gross Notion of God's shape being humane, and so consequently being representable by Images; as they were soon after infected by *Ulpian* with the *Arian* Contagion

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gion by a more fatal Sequel. Whence an Ari-
nizing Interpolator makes *Origen* say in his *Proam-
Periarch.* that the word *ἀσώματος* (Incorporal) was
Unscriptural as well as Unusual, when apply'd to
Spirits, and therefore not to be us'd, &c. See *San-
dius De Veter. Scriptor. Eccles.* p. 13. &c. See also
Theodore, lib. 4. cap. 10. *H. E.* *Epiphan.* and *August.*
ut supr.

But the great Monster of all Hereticks was
Arius himself, a Priest of *Alexandria*, who, in
the same fourth Century, taught that the Son
of God was not Coeternal nor Coessential to God
the Father but a Creature, yet instrumental and
assisting in the Creating of the World and Angels;
and that Christ, instead of a Soul, was animated
by the Divine *Logos*, which he makes still a created
Being. So that he allow'd a Trinity of Essentially
and Infinitely distinct Persons; whereof the Son
and Holy Ghost, were to be subordinate Creatures
one to another, as well as both to God the Father;
yet both the Son and Holy Ghost, were to be Gods
and Lords by Creation, and entitled by a Decree-
tal Patent, to be ador'd and invok'd by other fel-
low Creatures as Gods, but still with a mental
Reservation of a certain inferior Adoration and
Invocation, according to the Premises; with such
like unintelligible Notions and Inconsistencies with
themselves as well as with our common Christi-
anity. See the whole precarious System of the
Arian Blasphemies, in *Sandius ut supr.* p. 117. l. 1.
and p. 222. and 227. &c.

He had at first only fourteen Disciples, whereof
the chief were the Bishops, *Secundus* of *Protopolis*,
and *Theonas* of *Mormonica*, as *Socrates* relates it,
lib. 1. c. 3. *H. E.* But *Epiphanius* says, there were
seven Priests and one Bishop only that stuck to him,
and

and about seven Hundred Virgins or single Women;
and that the Bishop's name was *Secundus Pentapolitanus*.
And in the Year 360. *Actius*, *Eunomius*, *Eudoxius*
Bishop of *Antioch*, and *George* Bishop of *Alexandria*,
in a Synod at *Antioch*, writ a Confession of Faith,
wherein they asserted, That the Son of God was in
all respects unlike the Father, and therefore were call'd
Anomoioi, ἀνόμοιοι. Whereunto adhered these
following Bishops, *Euzoius Antiochenus*, *Uranus*
Tyrius, *Valens Mursa*, *Ursacius Singidonis*, *Germinius*
Sirmiensis, *Cajus*, *Demophilus*, and *Aaxentius* Bishop
of *Asilan*; as also *Acacius* Bishop of *Cesarea* was
suspected to be of the same Opinion.

The Semi-Arians or half Arians, who asserted
the Son of God to be a Creature, tho' different from
the rest of the Creation, denying likewise the
Divinity of the Holy Ghost, were headed by these
Bishops, *Georgius Laodicenus*, *Sylvanus Tarsensis*, *Sophris*
Pompeopolitanus, *Elenus Cyziensis*, *Marcus Aro-*
thasus; and these were call'd *homoioi*. Those
that were suspected to favour these, were *Eusebius*
Cesariensis, *Cyrius Hierosolymitanus*, *Basilus An-*
cyranus, *Meletius Antiochenus* and *Eusebius Samosa-*
tenus Martyr, and *Eusebius Emesenus*. But the
Arians could never rely or depend upon the amphi-
bious Neutrality of those indetermin'd Gentlemen
and inconsistent with themselves as well as with
one another and others, tho' they make more in
the main for the Orthodox Christians than for the
Heterodox Arians.

But *Uranus* Bishop of *Tyre*, and *Eutychius* Bishop
of *Euthropolis*, would have the Son of God to be
only *Homios*, ὁμοιος to the Father, that is, like him
only in some external, apparent or respective Simi-
litude. And these were call'd *homoioi*.

At last, *Eusebius Nicomedienis*, or the great *Eusebius*
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(for it was not the *Eusebius Cæsariensis*, that was call'd by the Arian Idolaters, Great, as the modern *Arians* ignorantly would have it) *Theogenus Nicæus*, *Marius Chalcedonensis*, *Theonas Marmaricensis*, *Sabinus Hieraclicensis* with *Actius* and *Eunomius*, were of Opinion, that Christ was altogether unlike the Father, and that the Holy Ghost was a Creature of the Son, therewithal propagating the *Antinomian* and *Solidiam* Doctrines. These also were call'd, *Anomei*, *Eudoxiani*, and some times *Acaciani*; & *Exuconiani* *nomen Commune omnium Arianorum erat; quod omnes asserabant filium ex nihilo esse cepisse; nisi in specie* & καὶ Ἰσοχὴν (ὡς τὸ Φαῖδρον) *Eunomianis tributum est* (says *Sandius*, *H. B.* lib. 2. p. 78.) &c.

In the 4th Christian Century also, *Photinus Episcopus Sirmienus*, taught that Christ was not God, but a bare Man; and that there were not three Divine Persons in the Godhead. *Macedonius* Bishop of *Constantinople* taught also, that tho' Christ was in all things like to God, yet the Holy Ghost was a Creature. And *Apollinaris Laodiceus* a Grammarian publish'd, that the Word of God took human Flesh upon him without a rational Soul; and that the Divine Persons were unequal, viz. That the Holy Ghost was great, the Son greater, and the Father greatest of all. *Nestorius* Bishop of *Constantinople* advanc'd, that the Virgin *Mary* was not the Mother of God, and that there were two Persons in Christ, the one Divine and t'other Human. As on the contrary, the Abbot *Eutyches* taught, that there was but one Nature as well as one Person in Christ.

But *Constantin the Great* decreed and enacted, that all the *Arians* in general should be call'd *Porphyrians*, that is, *Pagan* and *Heathen* Idolaters; because the *Arians* follow'd the Doctrines of the *Heathen Philosophers* and other *Worshippers* and *Adorers* of
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Creatures and Polytheism; which is frankly confess'd by their Homodoxian Sandius in *Enuc. H. E. lib. 2. p. 28.* *Ceterum ideo Constantinus decrevit Arianos vocandos Porphyrianos, quod Arius & Ariani non solum cum Porphyriano, sed & omnibus aliis Platonicis & Platone ipso eandem de uno Deo & Verbo & Spiritu sancto defenderunt doctrinam, &c.* Yet the same self-inconsistent Arian Sandius, *ibid. p. 58.* asserts, without any manner of Voucher, that Constantine the Great was baptiz'd by Eusebius Nicomedensis, and that he dy'd an Arian; whereas all that Eusebius Casariensis in the Life of that Emperor, *lib. 4. cap. 61. and 62.* says, is, that he was baptiz'd at the City of Nicomedia, and that the Ceremony was perform'd by several Bishops call'd together for that purpose; *Inde discedens ad suburbana Nicomedia civitatis pervenit, & convocatis Episcopis ita fere ad eos loquutus est---hac ille; illi vero sacrorum Religione consummata, adhibitisque statim Divina institutionis Ceremoniis, arcanorum mysteriorum cum participem faciunt; certa quadam, qua oportebat, præsidentes.* But not one word of Eusebius Nicomedensis nor of the Emperor's changing his Faith into Arianism.

All these several Branches of Arianism were spit upon, condemn'd and confuted, on set purpose in whole Volumes, by all the greatest Scholars and Writers of Christianity; such as the great Athanasius, Basil the Great, his Brother Gregory Bishop of Nyssen, and his Friend Gregory Bishop of Nazianzen, Epiphanius Bishop of Cyprus, John Chrysostom, Theodoret Bishop of Cyrus, Cyril Patriarch of Alexandria, Didimus Alexandrinus, Isidorus Pelsora, Synesius Bishop of Prolomais or Cyrene, Proclus and Phokius Archbishops of Constantinople; which great Apostles or Fathers of the Greek Church, together with Justin the Martyr and Irenaeus of the

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second Century, and *Clement Alexandrinus* and *Cyprian* of the third Century, and as many of the Western Churches, viz. *Ambrose* Bishop of *Milan*, *Hilary* Bishop of *Poitiers*, *Austin* Bishop of *Hippo*, *Jerom* Presbyter of *Bethlem*, *Vincentius Lirinensis* and *Victor Uticensis*, *Vigilius Thapsensis* and *S. Fulgentius*, *Boetius* and *Cassiodorus*, *Alcuinus* and *Rupertus Tuitiensis*, *John Gerson* and *William Budeus*, *Phil. Melancthon* and *Henry Stephanus*, *Ximenes* and *Arias Montanus*, *Antonius Augustinus* and *Melchior Canus*, *Henry de Valois* and *Peter Gassendi*, *Card. Norris* and *Ralph Fabretti*, *Hugh Grotius* and *J. G. Vossius*, *Sir H. Savill* and *Sir H. Spelman*, *Lord Bacon* and *Lord Herbert* (whose Books *De Veritate* bore the test of, and their station, in the Vatican, *vel inimici nostri sint iudices*) *Justel* and *Aubertin*, *Rich. Baxter* and *J. Bunyan*, *Bp. Bull* and *Bp. Beveridge* and *Dr. Cave*, *Bp. Stillingfleet* and *Dr. Inett*, *Mr. Anthony Wood*, *Cumden* and *Mr. Srype*, *Thomas Ittigius* and *Sam. Basnage*, *Dr. Hammond* and *Dr. Barrow*, *Archbishop Usher* and *Bishop Walton*, *Lewis Le Blanc* and *William Forbes* (the first Bishop of *Edinburgh*) *Dr. F. Owen* and *Robert Barclay*, *Jobus Ludolphus* and *Fufendorf*, *Lambecius* and *Nesselius*, *Dupin* and *Dr. Hicks*, do in all make up the most accomplish'd Senat, the most Holy Synod, and the most learned Library, that either *Heathen Rome*, or *Pagan Athens*, or *Christian East*, or *Orthodox West*, could produce singly or Collectively, for Reputation and Character, for Learning and Wisdom, and for Writings and Originals. *Hinc hastam expectent Ariani amentatim, quam evellere nunquam poterunt. Illis Christiani Orbis Coripheos Ariani admiserint; capti sunt; excluserint; nulli sunt.* On the contrary the foremention'd *Arianizing* Sectaries and *Blaspheming Arian Apostates*, were always look'd upon by the best and greatest part of *Christians*, as the

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most Pitiful and the most Reproachful Wretches that ever bore the name of Christians; and so Ignorant and Inconsiderable, that there remains scarce any thing now of all their Factions and Frothy Eventulations or Productions of any kind, unless a Skreetch-Owl-Echo of their flatulent hideous Names and detested Shades, such as these other harsh Arian Denominations, *apud Sandium, ut supra. lib. 2. p. 8. 9. Achilles, Arctolus, Garpomus, Sarmar, Culuchus, Deuterius, Menat, Hekadius, Pistus, Monophantus, Selinus*; to which obscure, unknown and contemptible Persons as well as Appellations, he superadds two Popes, *Liberius* and *Felix*; *Gadascacus, Abailardus, Rosetelinus, Paul Best and Bidda*, two English Arian Fanaticks, and such like Arian Heroes, &c. the same inveterate *Sandius*, *ibid.* and to render his Arians formidable as well as numerous, he makes all the barbarous Nations in the known World to have been some of his Arian Saints and Eunomian Martyrs and Confessors, such as the savage *Alani* and *Gepida* (*l. 3. p. 59*) the wild *Goths* and *Wandals* (*ibid. l. 2. p. 57, 159* and *l. 3. p. 37, 40*) the barbarous *Huns, Ricks and Heruli* (*l. 3. p. 75, 131*) the frightful *Suevians* and *Scythians* (*l. 3. p. 59*) the bloody ignorant Rovers and Rangers of the *Lybian* Forrests and *Nubian* Rocks (*l. 3. p. 46, 75*) and at last with the same bewilder'd air of Arian-Sorcery and Eunomian Infatuation, he joyus the *Jews* and *Mahometans* as natural Representatives of the said savage Arian-Barbarians and as Homodoxian Witnesses to the Arian Law and to the Eunomian Testimony, *Mahomedanus Ipfus Doctrinam de uno Deo & verbo seu filio Dei secutos, in qua Judai, Philosophi Platoniz & post Ariani consenser, says Sandius, lib. 1. p. 206. and lib. 3. p. 80. — 91. that the Turks were almost Christians*

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Christians, that is, as much Christians as the *Arians*, *Eunomians* and *Socinians*, &c. Whereas those innumerable worthy Representatives of the Oriental and Occidental Orthodoxy, have and will ever shine brighter than the Stars in the Firmament; and their voluminous Works will still be look'd upon, as not only the greatest Props and Ornaments of Learning and Libraries, but also as so many sacred Repositories of Christianity in its true Scriptural-Expository Purity. And as for *Origen*, *Eusebius* and *Cyril* the Catechist, with some few more not wholly inconsiderable Authors, they have been often fully reconcil'd to their Superiors and Christianity in general, especially of late, by two Primitive Christian Doctors of our own, viz. Dr. Bull and Dr. Cave, in their several accounts of the Lives and Writings of *Origen*, *Gregory the Thaumaturg*, *Eusebius Casariensis*, &c. However, they can be taken but for Spectators or Professors of Neutrality at the most or worst; being much more contiguous to Orthodoxy than to Heterodoxy, as was observ'd before, &c.

Of all the profess'd *Arians* of their native Century, scarce any but Brazen *Eunomius* had the Confidence to write or publish scarce any thing worth taking notice of in defence of their *Arian* Blasphemy. And of *Eunomius's* Clandestine Pamphlets, there's scarce any thing extant but his Apology; and but one Copy of that perchance in the whole World, which is said to lie in the private Library of the late Dr. Tenison Archbishop of Canterbury; whence our learned Dr. Cave had the Prologue and Epilogue transcrib'd and translated by the Ingenious Mr. Wharton, in *Hist. Litt. Edit. Lond. 1688. Vol. 1. p. 170. &c.* but I doubt very much of the Genuineness of that Manuscript, which seems to have been

been bought in the *Levant* from some Merchant Adventurer, or some small dealer in such Manuscript Traffick, which is too often Clandestinely carry'd on by the poor *Grecian* Monks and Clergy; yet a poor modern *Arian* Clergyman of our own not long ago had the Face, without e're a Forehead, to publish a corrupt Translation of some part at least of that *Eunomian Apologericon* in *English*, &c. That hardy *Eunomius* with all his Libels has been expos'd over and over to utter Destruction by *Apollinarius*, *Basilius*, and the other foregoing Sages, as the said modern *Eunomian* Controvertist has been laid open and anatomiz'd by the ingenious Batchelour of Arts at *Cambridge*, and innumerable others, whose Reputation would irreparably suffer by naming them with such a wretched Antagonist.

And of all the barefac'd *Arian* Scriblers amongst the early *Latin* Churches, there's nothing come down to Posterity, but a sorry Pamphlet, writ by an *Arian*, antiphrastically nam'd *Candidus*, publish'd with a Confutation, penn'd by that learned Orator and Christian Convert, *Caius Fabius Marius Victorinus Afer*, *De Generatione Verbi Divini Confutationem adversus Candidum Arianum, cum ejusdem Candidi Libello, editum Basile An. 1548. cum Bernardi Ziegleri Commentariis in Genesim, apud Joannem Oporinum, in folio, and in Analectis Mabillonii, tom. 4. p. 155.* That *Candidus* was one of the first *Western-Church-Arians* in the fourth Century, which was the first Epoch of profess'd *Arianism*, &c. About the same time, one *Asterius*, an *Arian* Sophist, flutter'd a little while; but he soon perish'd with all his Unchristian Scriblings and Sophisms, tho' then much read by the Philosophizing *Arians*, apud *Hieronymum* in *Catalog. Scriptor. Eccles.* *Arian's* own Antichristian Libels upon Christianity, such as his *Heathenish Pamphlet*,

Pamphlet, gossop'd by the name of the Pagan Muse, Fabulous *Thalia* (tho' too gentile a Miss for such Mock-Christenings of Sorcery-Ballads intended by him to Bewitch the Ignorant People) soon sunk with his Bowels into Filth and Perdition.

Arius's Person is describ'd to have been a tall slender lean Man, with a pale Wan and sad Countenance, in his own lank Hair, some white ones being mixt with the black Hairs, which he kept as slovenly as his black Thread-bare Coat, Band and Stockings, being always of a tuffy and rusty Hue; and above all, his high Forehead with his Forehair standing upright, and his Eyes something rowling and staring, with a crude Fermentation of Passion and an ungovernable Effervescency of unwarrantable Zeal and Hypocrisy; laying a noisy claim to *Primitive* Faith and Doctrine, with an inveterate Conscience, as well as with an empty Skull and Library; which (being re-edition'd by our modern *Arius* the second) is so far from being *Primitive*, that it has scarce any Volumes at all in it, besides a lively Copy of *Arius* himself, who is characteriz'd to the same effect, tho' in fewer Words, by the *Benedictin* Editor of *Athanasius's Works* in three Tomes, at Paris 1698. tom. 1. Par. 3. p. 2. num. 1. *In Vit. Athanas. Procera homo statura, subristi & macerato ore, cuius pallor, animi tetra versantis indicium; passi crimes & incompti; vestis squallida & ad reliquam speciem composita; hoc apparatu, hoc artificio populi spectaculorum amanti gratiam captabat; his artibus animus gloria appetens adicum sibi parabat ad honores & dignitates*-----p. 6. *Arius & afflece mittunt ad Alexandrum litteras, quibus mentiuntur, ipsum Alexandrum media in Ecclesia docuisse sibi Arianismum, &c.* One would be tempted to think that our modern Astrological *Arian* sat to this draft,

and that one and the same Pencil drew *W*—
 and *Arian* to the Life at one and the same Stroke,
 and that both their Portraits were by the same
 Light and Original drawn together; the chief Fea-
 tures of Hypocrisy and Lying being exactly the same
 in both; for nothing can be a more Flagrant Evi-
 dence of their Lying Hypocrisy, than their pretend-
 ing to have the Scriptures and the Primitive Fathers
 on their Sides and in their Libraries; since the modern
 Astrological *Arian* hypocrites the very top of
 his Door with a Notorious Insolent Falſity and the
 Lying Inſcription of *The Primitive Library* on and
 for his Frontiſpiece, wherein there's nothing that
 can be call'd *Primitive* nor a *Library*, unleſs the
 ſpurious Apoſtolic Conſtitutions and the Pſeudo-
 Epigraphal Writings attributed to *Dionyſius* the
Areopagite, with a few ſuch like rubbage can be
 made answerable for Primitive Chriſtianity, or
Corelerius's two Volumes make up a Library, with a
 dozen or two more at the moſt of ſorry Books. Such
 a Pamphlet-Stall as that pretended Primitive Librar-
 y, were it as choicely fill'd as the Weather-Cock
 Brains of a Reſtleſs and Planetick *Arian* could ever
 frame to himſelf, or wiſh for in Theory or Extaſie,
 how impoſſible ſoever in *Praxi*, ſuch, I ſay, Book-
 Ware-Houſes, furniſh'd with even ſuch an Ideal,
 optable or deſignable Arianizing Library, are not
 worthy to be Rubbage-Poſterns or Waſt-Paper-
 Eſſays in compariſon of the foremention'd un-
 exceptionable Records and Evidences againſt Pro-
 phane *Arianism*; eſpecially if the following (caſu-
 ally before omitted) Pannel be labell'd to the for-
 mer Catalogue of that moſt *Auguſt* Aſſembly, moſt
 awful (tho' but Nominal and Onomaſtick) Synod,
 and the moſt ſacred Library in the whole wide
 Complex of the diſtant Union or united Diſtance of
 univerſal Chriſtendom, viz. *Matthias Flac. Illyricus* and

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*Lambert Danaus, J. Langus and D. Haschelius, Leun-
clavius and Sylburgius, Buxtorph and Hottinger, Gesnerus
and Goldastus, Francis Mason and Rich. Hooker, Edw.
Leigh and Sir Mat. Hales, Gaspar Barthius and Sigism.
Gelenius, Jof. Scaliger and Is. Casaubon, J. Morinus
and Theodor Ruinart, Bp. Pearson and Bp. Fell, Selden
and Milton, Bp. Hall and Bp. Taylor, Philippus Labbaeus
and Cornelius à Lapide, Athanasius Kircherus and Hono-
rati Fabri, Petrus Halloxius and P. Harduinus, Dr. Tho.
James and Dr. Wallis, Dr. W. Bates and William Penn,
Bartoloccio and Imbonati, Dr. Tillotson and Dr. Scott,
Bp. Patrick and Robert Nelson, Dr. Comber and Dr.
Stanhope, &c.* What exceptions soever may be taken
to some particular Opinions or Singularities in
Religion, or even Heterodox Devotions and Eccle-
siastical Innovations of some of the foremention'd
ancient Fathers and their more exceptionable Poste-
rity, I am sure, nothing can be justly pleaded in Bar
to their undoubted Prerogative of their Sovereign
Writings and their Representative-ability and Pre-
eminency, as to, Umpire in this Contest about
Primitive Christianity as containable in a Primi-
tive Library. Besides, their unanimity in their
Votes and Depositions against *Arianism*, is a legal
Prescription and Presumption in *Christianism*, as
well as a ground for to find a special Verdict in the
Tryal at Bar, of their more arraignable and less
reconciliable Sentiments in other illegal Points. For
as our discreet Dr. Cave observes (in his *Apostolici*,
p. 158.) 'some other disputable and disallow'd Opi-
'nions may be probably met with in (those good an-
'cient Fathers and learned Neotericks) but which
'are mostly Nice and Philosophical; and which
(*ib.* p. 154. n. 20.) for the main are Speculative and
'have no Influence upon a Good Life, &c. So that
our modern *Arian's* own very frontless Inscription
of a *Primitive Library* over his Door, is an
undeniable

undeniable stigmatiz'd Conviction of the *Arian* Imposture upon the publick, and that the *Arian* Hypocrisy and Pride is equal to that of *him*, who first oppos'd the Rights of the Godhead as well as the Effects of the Manhood of the Son of God from the Foundation of the World.

For nothing but the Father of Lyes and his Primitive Sons the *Arians* could lay such Dissonant and Heterogenous and Audacious Claims to Original Orthodoxy of the *Arian* Encroaching upon and even Invading the Orthodox Unquestionable Territories and Hereditaments of Homodox Antiquity, with no more fund of Argument than Modesty, and with no other Title than that of Forgery and Inexpugnable Ignorance. And as for another Instance, that *Thracian* Champion of reviv'd *Arianism*, *Christ. Sandius*, *De Veter. Scrip. Eccles.* p. 40. says, 'We must have a care of *Vairlenius's* Edition (*Antw.* 1566. and *Lovan.* 1568.) and Interpretation of *St. Ignatius's* Epistles, because, forsooth, he, *Vairlenius*, gives the *Greek* Word, *τ' αὐτὸν* (in *Epist. ad Trall.*) a false turn; by making it to mean the same Person, instead of the same thing, in the Neuter Gender; whereas a trivial School-Boy can scarce be Ignorant of the quite contrary; for in the Neuter Gender 'tis, *αὐτόν*, tho' sometimes by a Poetick Licence, *τ' αὐτὸν*, may possibly be Neuter, but then the first Letter, *τ*, ought not to have e're a mark of Elision over it or near the top of it, as *Sandius* has mark'd it, *τ' αὐτὸν*; for then that first Letter, *τ*, so mark'd stands for, *que* and, or for *supra*, or, Ornament only, &c. with a great deal more of his Childish Sophistry; saying farther, *ibid.* p. 41. That the Heretick *Sabellius* did not deny *Christ* to be *God*, but deny'd he was the Son of *God*; whereas the Truth is, *Sabellius* deny'd *Christ* to be *Personally* (but only *Nominally*) distinguish'd from

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from God the Father; but as for his being the Son, either Begotten or Unbegotten, the *Sabellian* Hypothesis took no Recognizance of, any farther, than that Christ, with God the Father, Son and Holy Ghost, were only different names or attributes of one and the same Person as well as of one only Essential thing. But the *Arians* will have them, the Father, Son and Holy Ghost, to be distinguish'd as three different Essences and Substances as well as three several Persons and Subsistences. So that for bewilder'd *Arians* to interplead their near related *Sabellian* Labyrinths, is but the despairing shifts of wilful obstinacy and reprobate Ignorance. Yet 'tis from the same confus'd and confounding Magazine of artful *Sandius*, that our Modern *Arians* borrow all their Shagling Weapons and Sophistical Quivers; and whence even our Arianizing Astrologer intoxicated his Brains with the Apocryphal Whims and Fumes of the *Apostolick* Constitutions and their *Arabick* Copies: *Oxonii* (says *Sandius*, *ibid.* p. 34.) in *MSS. D. Roe Equitis aurati extat Constitutionum & Canonum Volumen Arabicum Scriptum circa, An D. 809.* Then *Sandius* subjoins the great *Grotius's* Opinion and his own, *viz.* that those Apocryphal Constitutions and Canons, call'd by the Apostles names, were forg'd in the latter end of the 2d Century, and gives this reason for his so opining; *Puto autem hoc maxime inde probari posse, quod Constitutionum lib. 1. c. 16. mentio fiat Marci Hæretici, &c.* *Sandius*, *ibid.* p. 34. But our Orthodox as well as Ingenious *Arabick* Professor at *Oxford*, gave our Astrological *Arian* such a Dose of those *Arabick* Pseudo-Apostolical Constitutions, that the same Star-gazer was resolv'd, it seems, to send to the *Vatican* for a more infallible *Apostolick* Constitution-Copy; so that he intrepidly clos'd in with *Arius's* own *Thalia's* Mother-Goddess *Juno*, Arianically Declaring, *Flectere si nequeo superes.*

Acheronta movebo. But such miserable Forgeries of visible Falsties are too gross and palpable to make Unintelligible *Arianism* any ways Reconciliable with Primitive Orthodoxy, or even Compatible with our common Christianity.

The same Luciferian Pride and Hypocrisy coagulated the foresaid *Arian* Bishops into daily Sinods; where they conjur'd innumerable Confessions of their insuaring Faith, in ambiguous terms, like *Pagan* Oracles of old; which having been receiv'd by a great many well-meaning Orthodoxians, made old *Jerom* cry out, *Ingenuit Orbis & Arianum se esse miratus est*: The Christian World could but wonder to see it self make use of *Arian* Equivocating Ambiguities, not without Sighs of Repentance. And the Greek Historian *Socrates*, speaking of the first *Arian* Council at *Antioch*, and setting down their various Forms of Faith, adds, *Hæc cum in prima scripsissent Epistola ad omnes singularum urbium Episcopos transmissæ sunt. Verum post hæc cum aliquandiu Antiochia substitissent (Ariani Episcopi) quasi priorem damnantes Epistolam (ὡς περ καὶ ἀγνοῦντες ταύτης) aliam denique conscripserunt his verbis*-----*apud Socrat. H. E. l. 2. c. 10. p. 87. Editionis Valesianæ, Paris. 1668.*-----*p. 86. Nec Arii Sectatores unquam fuimus*-----*μᾶλλον αὐτὸν προσηλάμεθα ἢ περ ἠκολυθήσασμεν, &c.* *Henricus Valesius in Præfatione ad Eusebii Historiam, Edit. Paris 1659. & Socrates, ut supr. l. 2. c. 21. defendunt Eusebium & Originem ab Arianismi crimine ipsi communiter imposito, &c. Et Theodoretus, ibid. l. 1. c. 13. Hist. Eccles. p. 40. ἰλαγχοῦς τῶν νῦν βλασφημούντων Ἀρειανῶν ὅτι τῷ Εὐσεβίῳ τῷ Καισαρείῳ ἐπισκόπῳ συγγραμμάτων*---*ibid. p. 41. καὶ πρὸς τὰς τῶν διαιρέων πατρίων διαμάχονται (ὡς τῷ Ἀρείῳ) ὁρῶντες, &c.* Et pugnant *Ariani* contra Doctrinam suorum Patrum, &c. Legatur *Henricus De Valois, &c. ibid.* So that *Soc*

ocrates and *Henry Valois*, two of the most renown'd Civillans, and *Theodoret* one of the greatest Patrological Historians, do defend *Origen* and *Eusebius* from the Crime of *Arianism* commonly laid to their Charge.

The *Arian* Conspiracy in the same fourth Century got into the Emperor's Court, and began to undermine the Imperial Orthodoxy, in so much that besides *Constantine's* Sister and Daughter, his second Son *Constantius*, with his Empress *Eusebia*, gave a way to the *Arian* Imposture; which soon after gain'd upon the Emperor *Valens*, and *Valentinian* the second's Mother *Thessalonica*. But the Orthodox Emperors, *Constantin* the Great and *Constantians* his Son, *Jovian*, *Valentinian* the first and second, *Gratian* and *Theodosius*, together with those excellent Christian Bishops, *Lucifer Calaritanus*, *Hilarius Pictavensis* and *Ambrosius Mediolanensis*, soon put a stop to those contagious advances of the *Arian* Pestilency; at the same time *Hilarius* also expos'd and spit upon an *Arian* Impostor Bishop, call'd *Auxentius*, in an express Confutation of him, often printed, and particularly at *Paris*, 1693. by the famous *Benedictin* Editors, in folio; wherein answering the Sophistical *Arians* Objection against the word *ὁμοούσιον*, because there had been an ill use made of it not long before by *Paul* the *Antinicen* and *Antinicen* Bishop of *Samosetum*, and accordingly condemn'd in a Provincial Convocation of *Antioch*; the brave primitive *Gallican* Bp. *Hilarius*, *ibid.* *De Synodis*, towards the latter end of the Book, thus speaks, and gloriously Triumphs over the *Arian* Forces; *Malo Homoousion Samosatenus confessus est, sed nunquid melius Ariani negaverunt? Octoginta Episcopi alim respuerunt, sed trecenti decem & octo nuper receperunt; illi contra Hereticum improbaverunt*

improbaverunt. Nunquid & isti non adversum Hæreticum probaverunt? Si & probando & improbando unum utrique statuerunt, quid bene constituta convellimus? &c.

This Bishop Paul was us'd to have Anthems made in his own praise, to be sung in his Church instead of the Scripture-Psalms, as is testify'd by *Eusebius, H. E. l. 7. c. 30.* and when he had been condemn'd by the Convocation to be depos'd and depriv'd of his Bishoprick, he refus'd to obey or stir from his Episcopal Palace, call'd then *μεγαλειον*, his Clergy and the Provincial Bishops, with their *Alexandrian* President, apply'd themselves to the *Roman* Emperor, *Aurelianus*, tho' a Heathen; who upon the consideration of that *Arian* Bishop's Rebelling against the Supreme Dignity and Prerogative of his God, concluded, he was not very likely to be a good Subject to him, therefore order'd him to be turn'd out and banish'd. Just as the Heathen Emperor *Carus* had exempted the Christian Church at *Thessalonica* from Taxes, by a legal Tolleration still extant in *lib. 8. Cod. De sacro-sanctis Eccles. &c.* Amongst the Cotemporary Imperial Laws against the *Arian* Blasphemies, Edit. *Paris 1628. per Dionys. Gothofred. &c.* where the Emperors *Gratian, Valentinian* and *Theodosius* do unanimously enact, That none be call'd, permitted or deem'd Christians, but who embrace the Doctrine of the Council of *Nice* against the *Arians*, in the Catholick Sense of one Undivided and Holy Trinity of three Persons and one God, &c. That *Arian Paul* having got to be Bishop of *Antioch* by the Queen *Zenobia* (who, tho' half a Jew, govern'd the Neighbouring Countries of *Phœnicia, Syria* and *Arabia*, but afterwards depos'd by *Aurelian* the foresaid Emperor) and some other of her Court-Interest, gratefully us'd to Profess, that he believ'd of Christ, the same as the Jews and Queen

Queen *Zenobia* did. His profane Followers were call'd *Pauliani*, *Paulista*, *Paulianista*, *Samosateniani*, *Samosatai*, *Samosatita*. And afterwards, *Photiniani*, *Luciani*, *Marcelliani*, *Διόκτονοι*, *κρυόκτονοι* & *ἀπαγοιδοι*, &c. see in *Theodorit. lib. 2. Haret. Fabul. Ruffin. l. 1. H. E. cap. 6. Synod. Nicen. Can. 21. Melancthon in Chronic. &c.* the Memory of those Pre-Arian *Paulinists* and of those Unchristian *Antinicen* Emperors, *Julian*, *Valens* and *Constantius* having nothing but detestable Monuments remaining, were all bespit upon and execrated by the generality of all Christians, whilst the glorious Laws and Sanctions of the *Nicen* and *Anti-Arian* Emperors, *Constantin*, *Constans*, *Jovian*, *Gratian*, *Valentinian* and *Theodosius*, will be for ever had in lasting Benediction; and rever'd by all the best and knowing part of Mankind.

The learned and zealous Works of the fore-mention'd Sardinian Primate *Lucifer* (or *Bringer of Light*) were printed by his learned Scholiast *John Tillius* Bishop of *Meaux* at *Paris* 1568. where that brave Bishop *Lucifer* as well as the foresaid *Hilary*, crys out to the *Arian* Emperor *Constantius*, and spares not; without becoming an Incendiary of Sedition or Trumpet of Rebellion; yet he thought all those who rebell'd against the Godhead of the most high Sovereignty of our Saviour, were to be Morally and Spiritually Rebuk'd and Resisted (tho' not with the Arm of Flesh) to their very Faces, by denouncing God's Judgments upon all Rebels whatsoever; there he intitul'd one of his Tracts, *De non parcendo delinquentibus in Deum*; that is, that those that sinn'd against God were not to be spar'd; and another, *Quod moriendum sit pro Filio Dei*, that we are to suffer Martyrdom rather than to deny the Divinity of Christ, &c.

And

And a third Treatise, *De non conveniendū cum hereticis*, that we are not to keep company with obstinate *Arians*, even tho' they should seem to submit, if they return again to their Vomit, and only submit to save a Benefice, or some other Interest, as both our modern *Arians* have canted and recanted much upon the same lay of such like *Arian* Politicks. Both he and *Hilary* writ three Books against the Apostatick *Arianism* of the Emperors *Constantius* and *Valens*. Amongst *Hilary's* Works there is still extant *Auxentius*, the *Arian* Bishop of *Millan's* *Arianizing* Epistle, and *Hilary's* Orthodox Confutation thereof. Thereunto are also appendiculariz'd some Fragments and *indoyau* out of *Hilary's* History of *Arianism*, and particularly of the *Arian* Mobbish Council at *Ariminum*, now *Remini*, or *Rimini* in *Italy*; those *Analeſta Hillariana*, were first printed from that Brudite Antiquary *Petrus Pitheus's* Manuscript Copy and Library, by the learned *Nicholas Fabri* or *Le Fevre*, with a long Preface, join'd to the Confession of Faith set out at *Paris* by the *Gallican* Bishops, and sent to the *Eastern* Prelates, Edit. *Paris* 1598. &c. *Auxentius* the aforementioned *Arian's* great Orthodox successor in the Archbishoprick of *Milan*, *Ambrosius* writ five Books of finish'd Orthodoxy to the Emperor *Gratian* for his Instruction, after the due Correpction of the Emperor *Theodosius* the Great, for his unhappy slip into the *Arian* Cruelty, against the Tumultuous Citizens of *Theſſalonica*, who having mobbishly murder'd one of the Emperor's Lientenants, were to the number of seven Thousand, put to the Sword by the *Theodosian* Troops and Orders. The first two Books were presented to the Emperor upon his going with the Army amongst the *Arian* Contagions of the infected

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infected *Levant*, who at his return injoyn'd *Ambrose* to joyn the proofs of the Godhead of the Holy Ghost, as he had invincibly perform'd before in the two first, as to the undeniable proof of the Divinity of Christ; accordingly the good Bishop added three more, to fulfil his Sovereign's Commands. Which *Pentateuch* of Christian Orthodoxy are to be seen in the fourth of the *Pentateuch* of *Ambrose's* Volumes, of the old Editions; but in the last most accurate Edition of *Ambrose's* Works (by the *Benedictin* Editors in two Volumes, at *Paris* 1686. and 1691.) they are to be found in the second Tome; where likewise is his tripple Tract of Offices, or *Of the Duty of Man*; in the first whereof, Chapter the 25th, *sub initium*. he derives the *Eunomian* Arian from *Marcion* and the *Manichean* two Deities, one good and the t'other bad: *Quomodo sapiens, ut Marcion atque Eunomius, qui malunt Deum malum quam bonum habere? Quomodo sapiens, ut Arianus qui mavult imperfectum autorem habere atque degenerem, quam verum atque perfectum? &c.* see the learned Notes of the Editors, *ibid.* &c.

In the same fourth Century, the *Arians* were still spit upon and confounded by the learned Writings of *Faustinus Diaconus*, who writ seven Books against the *Arians* and *Macedonians*, first publish'd at *Rome* by the Portugaiz *Achilles Statius*, An. D. 1575. under the name of *Gregorius Batius Episcopus Eliberitanus*; to whom *Eusebius* Bishop of *Vercell* writ an Epistle (still extant in *Bibliothec. Patr. & alibi*) blaming him for his over zealous Rigorism against the famous *Osus* for succumbing to the *Arian* Compulsion, in subscribing to their amphibious Form of Faith. *Faustinus's* Books are also extant in the fourth Volume of *Magna Bibliotheca Patrum Parisiensis*, under the same Pseudo-Epigraphal

phal Title, viz. *Gregorii Batici Eliberitana sedis Antistitis, liber De Trinitate, sive De Fide, adversus Arianos, cum Epistola ad Flaccillam, eaque mutila.* But all Criticks now agree with *Trithemius*, who asserts them to be the foresaid *Faustinus's* Writings, who dedicated them to *Flaccilla, Theodosius* the Great's Emperess. And at last Justice was done at *Oxford* to that ancient Deacon, with his true Title to his foresaid Goods and Chattels, in a new Edition: *Faustini Presbyteri Scriptoris Seculi 4^{ti} & fidei Orthodoxa adversus Arianos Vindictis Accerrimi, opera Oxon, 1678. in 12^o.* But the *Benedictin* Critical Editors of *St. Ambrose's* Works, in the second Volume, are of Opinion that the Tract, which is attributed there commonly (in the fourth Tome of other Editions) to the great *Ambrose of Milan*, under the Title; *De filii Divinitate & consubstantialitate contra Arianos*, is the genuine Elucubration of the foremention'd *Gregory Beticus* Bishop of *Elvir* in *Spain*, near the City of *Granada*; tho' *John Cofferius* was of Opinion, that it was writ originally in *Greek* by *Gregory of Nazianzen*, and translated into *Latin* by *Ambrose*, as, he thinks, *Austin* insinuates in his hundred and eleventh Epistle to *Fortunatianus*; others think it was thence translated by *Ruffinus*. The Jesuit *Chifflet* gives the Original it self to *Vigilius Tapsensis*, who often inscribes or attributes his own Books to those Authors, to whom he was most oblig'd for the Principal Materials. However the foresaid Deacon *Faustinus* in Conjunction with one *Marcellinus* or *Marcellianus*, writ a Pamphlet-Tract to the Emperors, *Valentinian, Theodosius* and *Arcadius*, against Pope *Damasus*, and publish'd by the famous Jesuit *Sirmondus*, in the Year 1650. &c.

'Tis to be observ'd, that the above-mention'd *Lucifer*

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vifer Bishop of *Calaris* in *Sardinia*, *Gregorius Baticus*,
Faustinus Diaconus, and that *Marcellinus*, were blam'd
 for too great a Rigorism in their over zealous Or-
 thodoxy against the *Arians*; whom they look'd
 upon as irreconcilable to the Christian Church, even
 after a shew of Repentance, especially if after a Re-
 lapse, they pretended to return to the Communion
 of the Christian Orthodoxy, they must not be re-
 ceiv'd into Church-Communion, according to that
Sardinian High-Church Rigorism; so that *Arianism*
 was concluded by those severe Orthodoxians to be
 the very Sin against the Holy Ghost, in the un-
 pardonable strictness and comprehensiveness of the
 irremissible Guilt. Next to those Orthodox Rigo-
 rists that were for spitting and trampling upon
Arianism with a perfect hatred, even to the
 hazard of their own Catholick Orthodoxy, there
 was another venerable *Gallican* Bishop nam'd *Pha-
 badius*, or *Sebadius*, or *Fegadius* (*Saint Fiar*) who
 writ a Tract against the *Arians*; wherein, the am-
 phibious formular of Faith set forth in the *Arian*
 Synod at *Sirmium*, and sent to the *Gallican* Churches,
 in the Year 358. is taken and shatter'd into pieces;
 it was first publish'd by that excellent *French* Anti-
 quary *Petrus Pitheus*, with some other Pamphlets
 of ancient *Gallican* Divines, at *Paris*, apud *Nivellium*,
 in 4to. 1586. under this Title, *Liber contra Epistolam
 sive Edictum sub nomine Constantii Imperatoris, emissum
 in synodo Mediolanensi*. And since often printed
 in *Bibliothecis Veterum Patrum*. Whereunto that
 learned *Lutheran* Antiquary and Protestant Divine,
Gasper Barthius, added Erudite Notes. Those severe
 Fathers of rigid Orthodoxy have been copy'd after
 by High-flying Church-Men of all sorts, with the
 same Luciferian inexorable stiffness, tho' perchance
 with less reason, especially of late, in regard of
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their Dissenting Brethren; who tho' generally, don't openly admit of the *Arian* and *Macedonian* Blasphemies, yet the modern *Arians* have commonly herded amongst the meanest Order of *Separatists*, vulgarly call'd *Anabaptists* in most Countries; witness *W. W.* the least learn'd, but the most passionate and insolent of all our modern *Arian* Controversitists; and particularly *John Biddle's* Case in *Oliver's* time, is an undeniable Flagrant Instance. Not that those ancient Orthodox Rigidists any more than the later severer sort of High-Church-stiff-necks, would have the *Arians* or their abetting *Separatists* to be downright persecuted to Banishment or Death; nor were they against receiving of Converts and Profelytes upon their return from *Arianism* or any other Heresy or Separation, *Novatian-like*; but only they were against communicating or allowing those real or occasional Conformists any other Station in Church and State, besides the different degrees of Penitential *Flection*, *Audition*, *Substration* and *Consistence*, or Standing together with the Orthodox Flock, especially after a falling from Orthodoxy or a relapse into *Arianism*.

But the Ante-Nicen as well as the Anti-Nicene *Arians* were for persecuting the Orthodox with all artful sorts of inhuman Instruments of Antichristian Persecutions. Witness the deplorable Case of poor *Hosius*, or *Osus*, who was born in Spain, An. Chr. 257. and chosen Bishop of *Corduba*, A. C. 295. and boldly acknowledg'd the Christian Faith, during the Persecution of *Dioclesian* and *Maximilian*; he was highly esteem'd by *Constantin* the Great, and the first general Council of *Nice*: The *Arian* Court-Mongring Bishops, persuaded the Emperor *Constantinus* to Profelyte him into

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into their *Arian* Heterodoxy, but in vain; yet after a Years Imprisonment, he was forc'd to subscribe the second Confession of Faith, publish'd at the Semi-*Arian* Council at *Sirmium* in *Sclavonia*; which is not so much to be wonder'd at, since the pretended Infallibility of Pope *Liberius*, succumb'd at the same time to the same *Arian* Coercive Politicks; tho' the *Romists* pretend *Liberius* only sign'd the first formular of Faith, made by that amphibious Council of *Sirmium* against *Photinus*; but for all their fallible claims to Infallibility, *Sozomen* the Historian, l. 4. c. 11. and 14. 15. does not favour them. Besides, they plainly give up the cause, by their canting Scholastick Distinction, that *Liberius* subscrib'd to *Arianism*, interpretatively, by Communicating with the *Arians*, but not expressly, by subscribing any *Arian* Form of Faith; tho' writ by *Arians*; for the formular which he approv'd of, tho' 'twas writ by *Arians*, yet the latter *Roman* Metaphysicks pretend 'twas not express *Arianism*, but only that *Arianism* might be clandestinely included in some equivocating terms of that Confession of Faith, which *Liberius* subscrib'd to; but those *Entia Rationis* valent quantum valere possunt. However they be but a small fence to keep out the Fallibility of short-sighted *Liberius*, and especially when they are driven to that despairing shift of saying, *Sr. Hillarius's Fragments* (above-mention'd) are deprav'd and falsify'd; as may be seen in the *Sorbonist Natal. Alexandre Sacul. 4. Par. 3. p. 21.* where he also owns that *St. Hilary* bears the same Testimony against Pope *Liberius* in his Book against *Constantius*, &c. 'tis true that *Arian* Emperor himself seem'd, afterwards angry with his Temporizing *Arians*, for not putting a bigger dose of the *Arian* venom into that

that second *Sirmitsian* Creed, which for that reason he condemn'd with and in the Synod of *Ancyre*, *vide sis Sozomen. ut supra.* Whether *Constantius* or *Liberius* repented of their *Arianism*, or no, 'tis certain our Venerable *Hosius* on his Death Bed and sometime before, protested against that *Sirmitsian* Creed, and anathematiz'd the *Arian* Blasphemies, as may be seen recorded in *Athanas. Apolog. pro fuga sua*, p. 347. and in *Epist. ad Solitar.* p. 646. where he owns also, *Liberius's* successor, *Felix*, to have been a rank *Arian*, but does not own him to have been a true Canonical Bishop. However, the great *Hosius* dy'd in the Orthodox Faith, being a Hundred Years old, in the Year 357.

A great many likewise of the ancient Orthodox Fathers be of Opinion, that those numerous Bishops of the Council of *Ariminum* in *Italy*, were not in reality *Arians*, as 'tis testify'd by, even *Lucifer Calaritanus* in *Lib. Quid moriendum sit pro filio Dei*, *Hieronym. Dialog. contra Luciferianos.* *Salpicius*, lib. 2. *Sacr. Hist. Theodoret. H. B.* lib. 2. c. 12. and lib. 4. c. 3. *Athanasius* and others; tho' *Liberius* *Epist.* 11. *Basil. Epist.* 52. *Ambrose* in cap. 6. *Luc. Augustin. Epist.* 50. and *Facundus Hermianensis*, lib. 5. c. 3. expressly say, that those *Ariminensian* Prelates were infected with the *Arian* Poyson; 'tis possible, they only meant it, as to the scandal of two frank a Communication with the *Arians*, and that they made use of too subdalous Politicks and too much of Equivocation in composing their ambiguous Confession of Faith; which Politick turn of conduct and temporizing compliance in expression, in sacred concerns (which is the heavy charge cast upon our great Ecclesiastical Triumvirat, *T—son*, *S—t* and *B—t*, by some of our *Luciferian* High-flying Clerks) is scarce warrantable at any time, upon any account whatsoever, or any Christian

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Emergency, especially in the Teachers, Preachers, and Fathers of the Church, whose brightest Character ought to be *Genuine Candor* and *Primitive Simplicity*, which are the inseparable Concomitants of the true Spirit of Christianity. But on the quite contrary, the true and undoubted Character of the generality of all *Arians* whatsoever, is and ever was to be double Dealing, Passionate, Ambidexter, Deceitful, Politick, Crafty, Intreaguings, Fawning, Implacable, Ambitious, Conceited, Hypocritical, and in short to have a Mental Reservation for every thing they said or did, *alias*, Priestcraft in Perfection, with wilful Lying, Effrontery and Equivocation in *Abstracto* as well as *Concreto*, &c.

How Declamatory soever that Character of an *Arian* in general may seem not only to our *Arians* themselves, but also to their *Nicodemus's*, *Soothsayers* and *Adiaphorists*, yet 'tis verify'd to a tittle not only in our modern *Arians*, but even in one of their greatest Champions of Antiquity, *viz.* *Philostorgius*, whose History of those times, is characteriz'd and epitomiz'd by the most learned of all the *Grecian* Patriarchs, *viz.* *Photius* in his *Treasury of Critical Erudition*, often printed, and thence transferr'd by the great *French* Critick, *Henrie de Valois*, to his Edition of the Ancient Ecclesiastical Historians abovemention'd. *Photius* in abridging the first Book of that *Arian* Historian, observes in §.2. p.468. *Editionis Valesiana*, That the *Arians* themselves did not take *Eusebius* the Church-Historian to be a Favourer of their *Arianism*, as appears by *Philostorgius's* own words *ibid.* ὁ Φιλοσόργιος τὸν πανφίλῃς Εὐσέβιον ἐπαινέσας (*laudans quoad Historica*) περὶ τὴν εὐσέβειαν διαμαρτάνειν φησι καὶ τὸ ἀμάρτημα ὁ δυσσεβὴς διηγούμενος, διότι ἄγνωστον τὸ θεῖον ἀκατάληπτον ἡγάγετο, ἀλλὰ καὶ ἀλλὰ

τοιᾶντα φησιν αὐτὸν πλημμελεῖν, & *ib.* l. 2. §. 17. p. 474. *Photius* stiles that *Arian* Historian a fighter against God, (ἔτος ὁ θεόμαχος φιλοσόργιος) or the Atheist *Philostorgius*, who lying against his own Conscience, says, That the Orthodox Christians did Sacrifice to the Image of *Constantine* the Great, with Burning Lamps and Frank-Incense, &c. but the worst he says against the great Orthodox *Athanasius*, is, that he persuaded or drew (ὑποσύραδαι) a great many Bishops into his own Persuasion or Doctrine (εἰς τὴν ἑαυτοῦ δόξαν) lib. 3. §. 12. and §. 13. he goes on in his lying Tradition, saying, That *Flavianus* Bishop of *Antioch*, gathering together a great many Monks, was the first that made use of the Doxology, *Glory be to the Father and to the Son and to the Holy Ghost*, &c. whereas some of his Predecessors (as that insolent *Arian* will have it) only us'd to say, *Glory be to the Father through the Son in the Holy Ghost*; and that some, tho' fewer in number, said only, *Glory be to the Father in the Son and Holy Ghost*; and *ibid.* p. 486. adds, That all the *Arians* (except *Aetius*) joyn'd with the Orthodox in outward Worship, except the Sacrament of the Lord's Supper; and p. 474. *ibid.* *Photius* stiles the same *Arian Philostorgius*, ὁ φιλοψευδὴς κακοσόργιος, the Malignant *Philostorgius* lover of Lies, &c. and in l. 8. §. 11. *ibid.* *Photius* tells us that the same wicked (ὁ δυσσεβὴς) or impious *Arian* Writer, *Philostorgius*, even against his Will (ἄκων) could not chuse but praise and commend St. *Basil* and *Gregory Nazianzen* the Divine, for their great Learning and Wisdom; yet soon after, *ibid.* §. 13. p. 515. he sticks not to tell a notorious falsity of them with all the *Arian* impudence imaginable (ἀνάιστην, Impudenter) and even against all evidence (περιφανῶς) and his own Conscience, that those two great Men taught

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taught that the Son of God was not made Man, but did dwell in Man, ἀλλ' ἐνοικῆσαι ἀνθρώπῳ; and that *Apollinarius* was separated from *Basil* and *Nazianzen's* party upon that very account; καὶ ταύτη διαζυγῆναι τὸν Ἀπολλινάριον τῆς μόρας αὐτῶν. This indeed is to play the Sycophant (καλαφιδεται) and equivocating Slanderer with a Witness. The same ambidexter, *Philostorgius*, informs us that the *Eunomian* Arians did not Baptize with three Immersions but with one Dipping or once Sprinkling, *ibid.* p. 523. §. 4. lib. 10. where *Philostorgius* shews himself also not only to be a Perfidious Hypocrite to his God, but also an Implacable Rebel to his Prince and Sovereign, by comparing the Emperor *Gratian* to *Nero* and other Tyrants; only because, that Christian Sovereign obstructed the *Arians* from breaking through the Fundamental Rights and Essential Constitution of the whole frame of Christianity.

But as Notorious Forgers of *Arian* Falsities, as *Philostorgius*, *Eunomius*, *Eusebius Nicomediensis*, *Aetius* and *Arius* himself, have always prov'd to be against the Orthodox, yet none of them or any body else, friend or foe, for seventeen Hundred Years ever dreamt or thought of charging the great *Athanasius* with altering the least tittle in the *Nicen* Creed or Council, as a shameless Astrological *Arian* of our own, had the amazing frenzy to indite that Holy Patriarch *Athanasius* for Forgery, in deep-mouth'd Pamphlet-Print and Libel-Character; much less had any *Arian* before that Mathematical Bedlamite, ever such a frightful signature of a reprobate sense and state stamp'd upon him, as to make the forg'd Pseudo-Apostolical Constitutions to be a part (if not the very best) of the sacred Scripture-Canon; because, forsooth, the plagiarist and wicked Jesuitical

Coyner of MSS. Turrianus, with the Original Master of that Heterodox Mint have foysted in, some Rags of Sentences out of *Irenaeus* and other Ancients in order to Juggle with a more *Primitive* Air of ancient Communication of Names as well as Phrases and Periods, in such Constitution-Essays and Mimical Imitations. How often (?) has that Frenzical *Arian* Astrologer been told, and admonish'd Opportunely and Importunely, even in his own way of proceeding in his Pamphlet-Appeals to the Publick and Mobility (an Homogenous Judicature to his Whimsical Calculations) how often, I say, has the Orthodox Truth been made to stare in his Face, and 'That those Pseudo-Apostolical Constitutions were only pretended to be first bought in 'the *Levant*, by the Jesuitical Pilgrim *Francis Turrianus* from the same very Merchant and Original, that he had his pretended Canons of the first Apostolical Council at *Antioch* (which be since inserted in the Body of Councils, next before those spurious Constitutions, tom. i. Edit. *Labbe*.) 'And that ' *Turrianus* would never confess or own whence he ' had those Precarious Manuscripts, which differ ' abominably from all the Copies of the Oriental ' Churches, as is demonstrated by the learned Lutheran Protestant *Jobus Ludolphus* as well as by ' the great Jesuit *Petavius*? how often has that stupify'd *Arian* been awken'd from his *Lethargick* Heterodoxy, with the Drums and Trumpets of Orthodoxy Sounding in his Ears, ' that every ancient ' Record that mentions the term or name of Apostolical Constitutions, does not mean any Writings distinct from the very sacred Codex it self of ' Holy Scripture or else not different from some Synodical Regulations of Immemorial Customs or ' Episcopal Discipline of those that follow'd the ' Apostles,

‘ Apostles, either in Time, Place, Doctrine, or Holy
 ‘ Living and Dying? How often has he been also
 ‘ told, that *Neoterick* Terms or borrow’d Sentences
 ‘ of the Ancients are Indefeasible Badges of spuri-
 ‘ ous Writings and the naturally stigmatiz’d Marks
 ‘ of forg’d Evidences and perjur’d Witnesses or pla-
 ‘ giary Testimonies? *Itane vero? tantum perversita-*
tis, tantum audacia? Non aurium convitio, sed strepitu
pedum excipienda, &c. φεῦ τῆς ἐυνδείας!

Another Arian Rebel to God and his Country,
 was Count *Boniface*, who Traiterously invited the
Vandals into *Africa*, and betray’d the Nation and
 the Christian Religion to those Barbarous Tyrants,
 as may be seen in *Procopius’s* History printed at
Basil, in *Latin* only, and afterwards in *Greek*, 1607.
 and his *Fragmentum De priscis sedibus & Migrationibus*
Gothorum, G. & L. Ludg. Batavor. 8vo. 1597. and De
Origine Gothorum, Hamb. 1611. &c. That Rebellious
 Arian *Boniface* was such an equivocating Hypocrite,
 that he pretended in the Presence and Hearing of
 the great *Augustin* of *Hippo* in *Africa*, that he would
 profess a more retir’d and reform’d Solitary Life
 in case his Wife should dye, or if he could per-
 suade her to consent to it; and made a shew of a
 wonderful zeal for Orthodoxy against the *Arians*
 and all other Hereticks; but his Wife happening
 to dye soon after, he presently marry’d a *Vandal*
 Woman infected with *Arianism*, as most of those
Vandales were, by the means of one *Uphila* a *Græcian*
 Bishop, who not long before going into *Gothland*,
 pretended to Convert those *Barbarians* into the
 Arian Notions of Christianity, and is said to have
 dispatch’d that Arian Errand and Intreague the
 sooner, because he persuaded his new Barbarous
 Profelytes that they might go and force all Nations
 into their Opinion, and take them into their own

Possession as a reward of their fiery Mission and devouring Conquest; which was accordingly soon executed by those ravaging Missioners and Mob-Conquerors, the *Goths*, *Vandals*, *Huns* and *Longobardians*; in order thereunto the foresaid *Arian* Count join'd also with those Enemies of his Sovereign and Country as well as of the Christian Doctrine; and with the same *Arian* Perfidiousness he takes *Arian* Chaplains and Domesticks into his House; and lets his Child be baptiz'd by one of those *Vandal*-Converts after the Novel Manner and Precarious Ceremonies of the new Disciplinarians and Dogmatizers of *Arianism*; tho' that double dealing Count pretended to his Diocesan the foresaid *Austin*, that he was always a sincere follower of all the most Holy Sanctions of Christianity and Orthodoxy; yet it was publickly known, that he and his Family were not only *Clandestine Arians*, but also that he entertain'd Privy-Concubines and was guilty of several other Outragious and Antichristian Consequences of the *Arian* Hypocrisy and *Macedonian* Equivocations, as is expressly charg'd upon him with a Fatherly Correption by the aforesaid *Augustin* in his 70th Epistle (of the former Editions) and 220th in the last Edition by the reform'd Gentlemen of *St. Maurus*, Vol. 2. of *St. Austin's Works*, Edit. *Paris* 1679. in folio. Where also may be seen the like account of almost such another *Arian* Hypocritical Count nam'd *Pascentius Comes Fiscalis*; this equivocating *Arian* Count was so insolently vain, that he challeng'd *Austin* to dispute with him, and pretended to be able enough to maintain *Arianism* against him and all other Orthodox Bishops in the World; but when all come to all, that Exchequer-Gentleman knew little or nothing of the matter, and had nothing to shew for his

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his Heterodoxy but the old stock of *Arian* Equivocations and staring Hypocrisy, as may be learnt from the said *Austin's* second Volume of the former Editions, *Epist.* 173, 174, 175, 176, and 177. tho' the genuiness of the last Epistle is doubted of by the *Maurian* Gentlemen aforesaid.

In the same 5th Century, there were two equivocating *Arian* Bishops, nam'd *Maximinus* and *Felicianus* in *Africa*, who made some flutter to the same Hypocritical purpose, but were soon expos'd for sorry Ecclesiasticks by the abovemention'd great Standard of Orthodoxy, *Augustin*, in the 6th Volume of his Works; tho' this tract against *Felicianus* is question'd by *Erasmus*, yet 'tis quoted as genuine by our Venerable *Bede* in his Commentaries upon 2 *Cor.* 1. and is registred as such by *Austin's* Scholar, *Possidius*, in the Catalogue of his Works; whence 'tis plain, the Gentlemen of *St. Maurus* must be quite out with their Criticisms, to be of *Erasmus's* Judgment in that particular; these Anti-*Arian* Tracts be in the 8th Volume of the *Benedictin* Edition, in folio, at *Paris* 1688. wherein also is the Sermon of the *Arians*, distributed in forty Paragraphs, with a solid Confutation of the like number of the principal *Arian* Propositions. A little earlier in the same 5th Century old *Hieronymus* often spits Victoriously upon the Profligate *Arians*. About the latter end of that Century, the learned Deacon *Paschasius* confuted the *Sabellian*, *Arian* and *Macedonian* Heresies, in two Books, *De Spiritu Sancto*, *Of the Holy Ghost*, printed at *Cologn*, in 1539. and thence translated by *Margarinus Bignaus* into *Bibliotheca Patrum*.

The Orthodox Bishop of *Amasea* in *Pontus*, *Asterius's* Five *Homilies*, were translated (from the Greek Manuscript in Cardinal *Ascanio Colonna's* Library at
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Rome) into *Latin* by Philip Rubenius, and publish'd Gr. & Lat. at Antw. in 4to. 1608. and tom. 2. Auctar Biblioth. PP. Paris 1624. by his Brother-in-Law, John Brentius, and again edition'd in Morellus's 13th Volume of his *Bibliotheca Patrum*, p. 561. and since translated into *French* by Mr. De Maucroix Canon of Rheims in France, and printed at Paris 1695. in 12^o. with the Acts of S. Euphemia from Asterius's Original in Act. 4. Concil. Nicen. 2. & Evagr. H. E. lib. 2. c. 3. In the fifth of those Homily-Ethicks (*An liceat dimittre uxorem quacunq; de causa*) he resolves a Case of Conscience touching Wedlock, viz. ' That the Bond of Marriage was dissolv'd by ' Adultery as well as by Death, according to the ' usage of the *Greek Church*. Seven more of Asterius Amasenus's Homilies were printed in Francis Combesius (of Bourdeaux, of the Order of the Black Fryars of the reform'd Congregation of St. Lewis) his Auctarium, or, Augmentation to the Library of the Holy Fathers, at Paris 1648. in *Greek* and *Latin*, fol. Photius has made great extracts out of his Works, which were printed in *Latin* only, without the *Greek*, in Heptade Prasulum, Lugdun. 1652. Yet Jerom, ut sup. observes that another Asterius's Comments upon the Psalms, Gospels and Pauls Epistles, were full of the *Arian* Plague-tokens; but they have been long since carry'd away in the Pest-Carts of Just-Reyenging time, and bury'd among the equitable reprisals of injur'd Orthodoxy's Oblivion-Tombs. But that *Arian* Sophist spoken of before, is quite different from the Orthodox Bishop Asterius, as also from another Bishop of that name, Asterius, at Petra in Arabia, who had been once deluded by the Hypocritical Arians, yet dy'd at last in Banishment in Africa for the Orthodox Faith, in the *Arian* Persecution under the Euno-

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mian-principl'd Emperor *Constantius*, &c. See *Theodore* in *Philotheo seu Historia Religiosa*, cap. 2. & *Martyrologia ad diem 10 Junii*.

In the next (6th) Century the Equivocating Arian *Lucius Charinus*, is traml'd and spit upon by the learned *Photius* in *Bibliothec.* &c. The Hypocritical Arians, *Fastidiosus*, *Pinta* and *Fabianus*, with all the rest in general of the 6th Century, were confuted by the great African Bp. *Fulgentius* (whose Works were printed at *Lyons*, in the Year 1652. and at *Paris* 1684. 4to.) and by the learned *Carthaginian* Deacon *Ferrandus*, whose elaborate Writings were printed at *Dijon* in *France*, in 1649. whereof one is the Life of *St. Fulgentius*, wherein *Ferrandus* assures us that *Fulgentius* was such an excellent *Grecian*, that he could recite all *Homer's* Poems by heart or by roat, and without Book; and that he could speak *Greek* as readily as he could his own Mother-Tongue, *Vid. Ferrand. ut supr. in Vit. S. Fulgentii Ruspensis Episcopi*, cap. 1. & *Heptas Prasulum recusa Lugduni*, 1652. & *Gulielmi Camerarii Scoti quadam Analekta Veterum Patrum*, in 12^o. apud *Sebastian. Hure* 1634. & *Jacobus Hommey Augustinian.* *De S. Fulgentii Libro absque Litteris A— & B—* in 8vo. *Pictavii* 1694. & *Paris* 1696. & *Biblioth. PP.* Another pair of Orthodox Champions, who about the same time and place, together with the foremention'd *Fulgentius* and *Ferrandus*, contributed as well as suffer'd very much, for to crush and dash in pieces all the Arian Libels and Monsters of that Gothick Arian Heterodoxy and Eunomian Vandalick Barbarity, were Victor *Uticensis* or *Vitensis* and *Vigilius Thapsensis*; the first of these Orthodox Zealots, writ the deplorable History of the Cruel Persecution, set on foot, and barbarously executed, by the Vandal-Arians against the Orthodox Christians in *Africa*,
from

from the first entrance of those Barbarians, viz. 427. to 487. and continu'd to the expulsion of the same *Arian* Butchers, viz. to 537. tho' the first Inundation of those Savages into *Spain* was in the Year 409. and into *France* 406. The said good Bishop's History and Account of those Cruel and Barbarous Murders committed by the same *Vandalick* *Arians* on the Bodies of the *African* Christians, has been often printed since the first Edition by *Reinhardus Lorichius Hadamarius* at *Cologn*, in 8vo. 1537. to the last enrich'd Publication by *Theodorick Ruinart* at *Paris* 1694. in 8vo. This *Victor* Bishop of *Vitenum* or *Utinum* is suppos'd by *Baronius* and *Labbaus* to have suffer'd Martyrdom at last himself as well as Banishment and other Punishments; the Edition of that Historical Martyrology in 1664. at *Dijon*, by the learned Jesuit, *Petrus Franciscus Chiffletius*, is in next esteem to that of *Paris*. The t'other Orthodox Zealot *Vigilius* Bishop of *Thapsis* in the *Byzacen* Province of *Africa*, publish'd several Catholic Writings, under the Nominal Title of *Athanasius* and other great Orthodoxians; 1. Because their Doctrine and Arguments are chiefly set forth, as *Cicero* intitules his Pamphlet *De Senectute*, *Cato Major*; for that *Cato* is the Principal Interlocutor and Example or Instruction of his Subject in Hand: 2. Because of a greater Authority and Invitation for to be read; which was the first Institution of pleasing Titles and Authoritative Dedications to great Men: 3. And chiefly, Because under such borrow'd Colours and awful Coverts, a well intention'd Author is seasonably protected from the open Insults of Persecuting Adversaries, as our Zealous *Vigilius* was in a great measure cover'd from the more outrageous Bloody designs of those Barbarous *Vandalick* *Arian* Persecutors. However

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our Orthodox Prelate *Vigilius Thapsitanus*'s learn'd Elucubrations were first printed by *Froschoverus* at *Zurich* in *Switzerland*, An. 1539. and by the Comprehension-Catholick Scholar *Cassander* at *Cologn*. and in *Bibliothecis Patrum*, as also amongst *Athanasius*'s Works, Edit. *Paris* 1627. tom. 2. as also in the *Benedictin* Edition, *ibid.* An. 1698. wherein the tom. 1. part 1. p. 8. num. 11. ad An. 362. the Equivocation and Hypocrisy of the noted Arian *Apollinarius*, is express'd in these terms; *Apollinarius occulte serpens errores spargebat quidem quantum in ipso situm fuit; apud Athanasium autem Catholica & sincere fidei studium ementiebatur; quo defuncto, palam apertisque verbis in Diocæsariensi synodo virus hæreseos ore impio evomuit, &c.*

In the same sixth Century with *Vigilius*, the Golden Pair of Senators and Lay-Divines, *Boethius* and *Cassiodorus*, exerted themselves eminently against all the Branches of *Arian* Blasphemies, as may be seen in *Cassiodorus*'s *Orthodox Exarations*, printed at *Basil* in the Year 1491. and at *Paris* 1588. *Boethius*'s *Catholick Elucubrations* were printed at *Basil* in 1546. by *Henricus Lorittus Gla-reanus*. The last Edition of great *Cassiodorus*'s Penmanship, was that at *Rouen* in 1679. cultivated by the learned *Garetius* of the *Mauraan* Congregation. Another couple of eminent Lay-Divines appear'd about the same time in *Greece*, against the *Arian* Hydra of innumerable Heads, viz. *Procopius Gazæus* (Edit. *Tiguri* 1555. and *Lugd. Batav.* 1620. and *Paris* 1580. &c.) and *Evagrius Scholasticus*, whose Ecclesiastical History is always printed with the two Lay-Church-Historians, *Socrates* and *Sozomen*, who were also *Greek* Lawyers and Statesmen (another pair of Lay-learned Evidences against obstinate *Arianism*) but their best Edition is that of

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Henry de Valois, a learned French Lay-Man at Paris, in folio, A. D. 1668. Two more of the African Clergymen, viz. *Primasius Adrumetinus* and *Liberatus* Archdeacon of Carthage, withstood Manfully and writ Christianly against the Arian Serpent. *Primasius's* learned Comments upon Scripture were first printed at Lyons, in 1543. and Basil 1544. and Cologne and in Biblioth. Patr. &c. *Liberatus's Breviarium De Causa Nestorii & Eutychetis, Capitibus 24 Comprehensum.* 'Tis to be met withal in the Volumes of all the Editions of the Councils, after the fifth General Synod; where *Liberatus* in cap. 19. mentions a certain Arian Mob, stigmatiz'd with the term of *Agnoita*, headed by one *Themistius*, Deacon under *Timothy* Bishop of Alexandria, who taught that, Christ in all Capacities was Ignorant of the day of Judgment, &c. but they were soon dispers'd. In the same 6th Century, another of those shatter'd Mobbish Arians, nam'd *Julius Halycarnassens*, would have it that, Christ being of another Nature from Mankind or common Men, was also Impassible after his Conception; as the foresaid *Evagrius* relates it, lib. 5. c. 38. 39. &c. thence came the *Agnotia*, *Julianista*, *Petrina*, *Aphthortodoceta*, *Acephali*, *Angelita*, *Themistiani*, *Theopaschita* and *Themistiani*. More rotten Branches of the bitter enyonom'd root of Arianism, were lop'd off by the Orthodox Overseers of the Christian Vineyard in the same 6th and latter end of the precedent Century; such as *Petrus Gnaphaus* Bishop of Antioch, who by a new Arian Hypocritical Equivocation, would needs insinuate that the whole Trinity of the three Persons was crucify'd for us, by his Novel Invention of a pretended Doxological Trisagium, viz. *Sanctus Deus, Sanctus Fortis, Sanctus & Immortalis qui crucifixus est pro nobis. videlicet Joh. Damascen. lib. 3. De fide, c.*

10. and in *Epist. de Trisagio, & Editiones Concilior. ad An. 486. &c.* That Heretical Innovation was Arianistically abetted by *Acatius* Bishop of *Constantinople*, *Theodorus* Bishop of *Tarsus*, and as some think by *Simplicius* Bishop of *Rome*.

Sometime before, the *Arians* had begun to make an Hypocritical Coalition with the *Nestorians* and *Eutychians*, by the ambitious means and designs of *Nestorius* Bishop of *Constantinople*, and *Eutyches* Archimandrite or Abbat of the same Metropolis; the first palliated *Arianism* with his Notions of Christ's having two Personalities, the one Divine and the t'other Human, and that the Virgin *Mary* was not to be styl'd Θεοτόκος, but χειροτόκος; with such like Whimsical Inferences of his Equivocating Brains. *Eutyches* dress'd out *Arianism* with the quite contrary Colours of the same Unintelligible Conjurations, viz. that there was but one Nature in Christ as well as one Person. One *Jacob* a poor Syrian would have also his *Arian Eutychianism* stigmatiz'd on the Forehead, or Face, or Arm with a Burning Iron in the form of a Cross, before Children or Christian Profelytes were baptiz'd. The Primary Serjeant-Trumpeter of *Nestorianism*, was one *Anastasius* a Priest, whom *Nestorius* brought with him from *Antioch*, whereof he had been Bishop before he was translated to the See of *Constantinople*; but the chief Propagator of it, was *Cosroes* King of *Persia*, in hatred to the Eastern Emperor *Heraclius*, who was a great abettor of *Eutychianism* and *Jacobatism* after the Emperor *Anastasius*, &c. *Eutychianism* was at first promoted by one *Chrysaphius* a Gentleman belonging to *Theodosius's* Court; and by *Dioscurus* or *Dioscarus* Bishop of *Alexandria*, and by *Timothaus* ἄλσρος, *Elurus* (or *Basilicus* and *Salophacialus*) and *Cajanus* and *Theodosius*, all three also Bishops

Bishops of *Alexandria*; and by *Severus* and one *Athanasius* or *Anastasius*, both Bishops of *Antioch*, and by one *Euthanius* or *Ethamus Mantacunes*, and by one *Gregorius* or *Georgius* Bishop in *Armenia*, and by one *Xenia* or *Xeneas* Bishop of *Hieropolis*, *Theodorus* Bishop of *Mopsuestia* in *Cilicia*, *Cyrus* Bishop of *Alexandria*, *Theodorus*, *Servius*, *Pyrrhus*, *Paulus*, *Gregorius* and *Petrus* (being all six last nam'd Bishops of *Constantinople* or *New Rome*) and *Macarius* Bishop of *Antioch*, with his Disciple *Stephanus*, and *Diodorus* Bishop of *Tarsis*, and lastly as well as leastly by *Iba* Bishop of *Edessa*. Tho' all those wither'd Church-Members were promiscuously styl'd *Arians* as well as *Nestorians*, *Eutychians*, *Jacobites* or *Zanzalists* and *Monothelists* or *Monophysites*; yet they also very readily anathematiz'd the Blasphemous Tenets of *Arianism*, as also their followers do still abominate the least imputation of being thought *Arians*, as may be seen in *Jobus Ludolphus's* excellent History of the *Ethiopick* and other Oriental Churches, printed in folio at *Frankf.* 1691. and its Appendix, in folio *Frankf.* 1694. Sir *Paul Ricaut* and Mr. *Le Croix's* respective Oriental Histories and *Thevenot's Voyages*. Just as the *Socinians* reject the Imputation of being followers of the *Arian* Blasphemies, and even of the *Arian* Denomination, with the utmost Horror and Dedignation; so the *Arians* refuse to be call'd or deem'd *Socinians* whom they look upon as Hereticks. See the *Cock-Champions* of each side, viz. *Socinus*, tom. 1. p. 692. and *Sandius*, l. 1. H. E. p. 117. 147. 226. &c.

Most of the Bishops of *Rome* of the latter end of the fifth, sixth and seventh Centuries were attainted more or less with the foresaid Heretical Putrifaction of divided *Arianism*, as well as the *Alexandrian*, *Scythian* and *Acenerian* Monks;

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who have ever since made the present *Græcian* Monks of *St. Basil* and *St. Anthony*, their Heirs by descent of their infection complicated with the *Arian*, *Nestorian* and *Eutychian* Contagions. The first Orthodox Pastors that begun to detect those several Excrescences of Scrophylous *Arianism*, were, *Eusebius* Bishop of *Dorylum* in *Phrygia*, *Acatius* Bishop of *Melites*, *Rabula* Bishop of *Edessa*, with six Hundred and Thirty Bishops that met at *Chalcedon* in *Greece*, whose most material Acts, Testimonials and Records be still extant, with those of the 5th General Synod and 2d of *Constantinople* against *Origin's* Memorials and the three famous Capitularies, as also with those of the 6th General Synod against the *Monothelits* in the 7th Century, and with *Gelasius Cyzicenus* (Bishop of *Cæsarea* in *Palestine*) his History of the first Council of *Nice*, printed together with the more ancient Records of the three first General Councils against *Arius*, *Macedonius* and *Nestorius*, by *James Merlin* Doctor of *Paris*, in the Year 1524. and by *Peter Crabbe* a *Franciscan* Fryar, in two Tomes at *Cologne* 1531. and by *Dominick Nicolin* a *Dominican* Fryar, in three Volumes at *Venice* 1551. and 1563. and at *Antwerp* 1578. and *Crabbe's* second Edition in 1557. and by *Laurentius Surius* a *Carthusian* Monk in 1567. and 1585. and by *Binnius* in four Tomes, at *Cologne* 1606. and 1618. and at *Rome* in four Tomes, folio, 1608. the *Regia Collectio Conciliorum*, at *Paris* in two and thirty Tomes, and by the learned Jesuit *Philip Labbe*, in eighteen Volumes, at *Paris* 1671. folio.

Those profligated *Arians*, sorry *Macedonians*, miserable *Nestorians* and wretched *Eutychians*, with all their Equivocating Abettors and Hypocritical Followers, were shatter'd from *East* to *West*, and
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back again into their Original Putrification, and what is worse, into their unavoidable *Mahometanism*, and consequentially *Monkism*, and judaical *Papism*, by all Christians of the Brightest Character and most Primitive Learning; such as (not to repeat all of the abovemention'd genuine Authors of Christian Originals well known to most Schollars) *Melito* Bishop of *Sardium* in *Lycia* (a Province of the lesser *Asia*) of the second Christian Century, his Testimonial Tract, *περὶ ἐνομήσεως δις*, *apud Petrum Halloixium*, ex *Origine & Theodoretō*, *Quaest.* 20. in *Exodum*, &c. *Isidorus Pelusiotēs*, whose admirable Writings about the Interpretation of the Holy Scriptures, were printed at *Paris* 1585. 1605. and at *Antwerp* 1623. and at *Rome* 1624. and at *Paris*, in *Greek and Latin*, *An. D.* 1658. *S. Cyrillus* Patriarch of *Alexandria*, whose most Erudite Elucubrations were printed at *Paris* in six Volumes, folio, by *John Aubert* Prebendary of *Laon*, *An.* 1638. and *Cyril's* nineteen Homilies upon the Prophet *Jeremiah*, were afterwards printed at *Antwerp*, with a Catalogue of the unpublished *Greek Manuscripts* in the King of *Spain's* Royal Library at the *Escorial*, *An. D.* 1648. by the *Jesuits* *Balth. Corderius* and *Alexander Baruoatius*, in 8vo. *Proclus* Archbishop of *Constantinople's* Works were printed at *Rome* in 4to. *An.* 1630. by *Vincen-tius Ricardus Clericus Regularis Theatinus*, and in *Auctario Biblioth. Patr.* tom. 1. Edit. *Paris* 1629. by that accurate *Grecian Jesuit* *Fronto Ducaus*; and in *Auctar. G. L. Francisci Combesis Dominicani*, Edit. *An.* 1648. à Col. 301. and *Biblioth. V.V.PP. Morellian.* Edit. *Paris*, tom. 11. and tom. 15. Edit. *Colon.* there was also a *Greek and Latin* Edition of *Proclus's* Orthodox Works, procur'd by the learned *Lutheran Protestant Gevehartus Elmenhorstius*, &c.

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But *Proclus's* 17th Oration, or the first, *Laudatio S. Stephani Proto-Martyris*, is reckon'd by *Photius* amongst the foresaid Pontick Bishop *Asterius's* *Rhetorical Harangues*; who has been already observ'd to have been utterly distinguish'd from the fore-mention'd Sophistical *Asterius* (*apud Hieronymum in Catalog. Scriptor. Eccles.*) that did spit out all his *Arian* Venom in his Commentaries aforesaid, and therefore is to be herded amongst the most thorough-pac'd of all the Plague-token'd *Arians*.

Not only the Works of every one of the fore-mention'd Orthodox Muster-Roll, singly and solely surpass all the *Arianizing* Productions collectively in every Age or Respect, but also more particularly, the great *Theodoret* Bishop of *Cyrum* in *Syria*, his comprehensive Writings, publish'd by that knowing Jesuit *Jacobus Sirmondus* at *Paris*, in four Volumes, *An.* 1642. do over-poyze all that ever was writ by the *Arians*, *Nestorians*, *Macedonians* and *Eutychians*, put all together, to all intents and purposes. More of that learned Father of the *Greek* and *Christian* Church, see in *Photius's* *μυρίοβιβλος* *memate* 31. 46, 56, 204, 205, 273. &c. There was a fifth Tome of *Theodoret* superadded by the designing Jesuit *John Garnerius*, with Dissertations full of Jesuitical Learning at *Paris*, in folio, 1684. whereunto he subjoin'd sixteen Sermons, pen'd by that obstinate *Nestorian*, *Eucherius* Bishop of *Tyane* in *Cappadocia*, attested as such by a Cotemporary Author, call'd *Marius Mercator*, who was also first publish'd by the same wickedly learned Jesuit, *Garnerius*, about the Year 1664. to the best of my Remembrance. Those *Eucherian* Sermons, tho' full fraught with *Nestorianism*, were us'd to be, very preposterously, publish'd in the great *Athanasius's* Works. However, the said *Marius Mercator's*

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Works, are more additional Evidences against, not only *Pelagianism*, but also in opposition to all the other envenom'd *Arian* Branches. The Anti-*Arian* and true *Nicen* Works of *Severianus Gabalensis*, that Eloquent *Syrian* Bishop and great Chrony of St. *John Chrysostom*, were publish'd at *Eaton College*, by Sir *Henry Savill*, in folio, 1612. viz. six Homilies amongst those of *Chrysostom's* Works, *ibid.* and amongst the ten Homilies edition'd under *Chrysostom's* name by Cardinal *Sirleti* at *Rome*, in 1581. the second and tenth *περὶ τῆς ἀγίας καὶ ὁμοῦς τρεῖς ὑποστάσεις*, belong to this Homodox Christian Orator *Severianus*, whose fourteen other Homilies remain still only in Manuscript at *Vienna*, in *Bibliotheca Brassicana*. And the great Scripture-Commentator, *Oecumenius*, in *Comment*, Epist. 1. ad *Corinth.* mentions fifty Volumes of our Orthodox Bishop *Severianus's* Christian Sermons. Their *Synchronist*, *Arnobius Junior's* one Tract (styl'd, *Conflictus Arnobii Catholici cum Serapione de Deo trino & uno, duabus in Christo substantiis in unitate Persona, & de Gratia & liberi Arbitrii Concordia*, still extant in tom. 15. *Magna Biblioth. PP.* p. 352. & inter opera *S. Irenaei*, Edit. *Cologn.* 1596. folio.) is sufficient to quash all the Scriblings of all the *Arian* Spawn that ever were or can be produc'd. *Nectorius* also Archbishop of *Constantinople's* Orations against the Miscreant *Arians* were publish'd with some of his successor *Chrysostom's* at *Paris*, in 8vo. An. 1554. apud *Sebastianum Nivellium*. Even that one Christian *Cicero*, *Lactantius's* Writings, are enough alone to confound all the past, present and future Books of *Arianism*. The same may be averr'd of the several Apologetical Works, in the same distinct single Capacity, of *Arnobius Afer Senior*, and *Julius Marternus Firmacus*, tho' they pleaded only against the Arianizing

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Arianizing *Heathens*, whose profane Ideas were incapable as well as unworthy of the Explanation or even Auscultation of that Tremendous Mystery of the Christian Trinity, which was always skreen'd from the prophane *Pagans*, under the Veil or Ark of the Primitive *Disciplina Arcani*.

'Tis true, one *Eusebius* Bishop of *Emesa* in *Syria*, was suspected of *Arianism*, and is said to have writ many short Prones or Exhortations upon the Gospels; but those sorry Homilies publish'd under his name in *Bibliotheca Patrum Colonienſi*, by *John Gagneius* a *Parisian* Theologift, and *Andraas Shottus* the Jesuitical learned Translator of *Photius*, are but Rapfodies scrap'd from *Eucherius Lugdunensis*, *Fauftus Reieſis*, *Casarius Arelatensis* and *Bruno Astenſis*, their ſeveral Dictates, and perchance out of more ſuch like *French-born* Authors, *De la baſſe Latinite & Chretiente*. So that the *Arians* can find no lurking hole under the umbrage of that Pſeudo-*Eusebius Emesenus*. But his Contemporary the *Syrian* or *Phenician* Deacon of *Edeſſa*, cognominated Maſter of the World, even *Ephrem*, his Proteſtations of Primitive Chriſtianity, formerly read in Churches (as old *Jerom* aſſures us) and publiſh'd by *Gerardus Voſſius* or *Voskens* of *Borchleon*, Rector or Præpoſitus *Tongrenſis*, in three Tomes, *Rom.* 1593. *Colon.* 1603. and *Antw.* 1619. will be Authentick and Legal Evidences againſt the *Arian* Forgeries and *Eunomian* Baretry. So alſo *Gelaſius* Biſhop of *Caserea* in *Paleſtin*'s learned Proteſts againſt the *Eunomians* or *Anomaans*, in *Photius*'s *Bibliothecarian Gazophylatium*, cap. 85. To the ſame Orthodox purpoſe may be produc'd *Gennadius Maſſilienſis*'s Depoſitions in his Book *De Eccleſiaſticis Dogmatibus* (and others) printed amongſt the Works of *Iſidorus Hiſpalenſis* and *S. Auſtin*'s, tom. 3. of the old, but the ſixth as I take

it, of the *Maurian* Reformation's Edition, in the Appendix. & *alibi*. More learned Depositions against *Arianism* were publish'd by the Orthodox *Cerealis* Bishop of *Castulum* in *Africa*, in his Tract *Of the Holy Trinity*, against one *Maximus* or *Maximianus* a sorry *Arian* superintendant, printed in all the Editions of *Biblioth. Sanctor. Patr.*

But above all, the Primitive Bishop and Martyr *Hypolytus* of the 3d Century furnish'd an early Antidote against all Pre-*Arian* and Ante-*Nicen* scrupulous Temptations of the indigested Heterodoxy of *Bero*, *Helenices* and Chicanning *Origen*, still extant in the last great *Parisian Bibliotheca Patrum*, tom. 4. par. 2. col. 951. and tom. 15. p. 620. where may be seen also *St. Hypolytus's Homilia de Deo Trino & uno & de Mysterio Incarnationis contra Heresim Noeti*. See more Primitive Pieces of his in *Sirmundus's Collectanea Anastasii Bibliothecarii* (Edit. 1620.) p. 209. & seq. *St. Methodius* also about the same Age, enter'd betimes several Legal and Gospel-Protests against *Arianism*, which were register'd in *Photius's* great Critical Library, *Cod. 234. De Resurrectione*, and *Cod. 235. De Creatis*, and *Cod. 236. 237.* and in *Petrus Pontinus Tilletanus* Dean of *Brussel's* Edition, *Gr. and Lat. of Methodius Ebulius* Bishop of *Tyre* and Martyr, *De Simeone & Anna, quo die Domino in Templo occurrerunt*, Antwerp, apud *Trognaesium*, An. 1598. In *Bibliothecis Patrum & alibi*. may be also found the several Testimonies of *Titus* Bishop of the *Bostri* in *Arabia Petrea* against the *Manichaeans* and his Comments upon *Luke*; and those of *Victor Antiochenus* upon *Luke*; and those of *Dionysius Alexandrinus's* Epistles, concerning *Easter* (Edit. *Ingolstadt*. 1580.) and to his namesake at *Rome* tom. 11. *Magn. Biblioth. PP.* p. 273. as also the light of that Christian Seer, *Didymus Alexandrinus, Of the Holy Ghost*, and

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and against the *Manicheans*, and upon the Canonical Epistles. See *Henry Canisius's*, tom. 5. *Antiq. Lect.*

Victorinus Petavionensis or *Pitabionensis Episcopus* in *superiore Pannonia*, his Episcopal Vote against *Arianism*, eternaliz'd in lasting and sacred Numbers, *De Jesu Christo Deo & Homine*, is still extant in *Collecti-one Sacrorum Poetarum a Fabricio*, An. 1562. *Basilie excusa*, in 4to. p. 761. then first publish'd out of *John Oporinus's* Manuscript-Copy, and *ibid. Poema de Ligno Vitæ*, p. 302. and *apud Bedam*. tom. 3. lib. *De Loc. Sanct.* c. 3. and *Victorinus's* Book *Adversus Omnes Hereses*, *apud Hieronym.* in *Catalog.* So likewise the various Homilies of *Valerianus Camele-nensis*, *Gaudentius Brixinus*, *Maximus Taurinensis*, *Petrus Chrysologus*, are of weight enough to crush the *Arian* Hydra into Vanishing Atoms. The other Orthodox Bishops of those 3d, 4th and 5th Centuries of the second Class and lesser Note, are to be met withal in the said *Bibliothecis Patrum & alibi separat.* See *ibid.* also the Reports and Interpleadings against the guilty *Arians*, victoriously argu'd by two more Conquering *African* name-sakes, *Servientes ad Evangelium*, viz. *Victor Cartenna Episcopus*, *apud Gennandum*, *De Script. Eccles.* cap. 77. & *Victor Martyritanus apud Cassiodorum*, cap. 19. *Divinarum Læctionum & Ado in Chronic.*

In like manner *Arianism* with all its Canting-Libels and Sectary-Divisions, is utterly darken'd and exterminated by the sacred Hymns, Odes and Epicks of the Primitive Christian Poets, viz. *Ju-venecus*, *Victorinus Afer*, *Ausonius*, *Aurelius Pruden-tius*, *Victor seu Victorinus Massiliensis*, *Sedulius*, *Dra-contius*, *Apollinarius Sidonius*, *Arator Subdiaconus*, *Venantius Fortunatus*, *Aponius*, *Avitus Vienenensis*, and others, printed together by that learned Luth-e-ran, *Georgius Fabritius*, *Basil.* 1562. *apud Oporinum*,

in 4to. and in BB. SS. PP. to whom may be added *Apollinarius Laodiceus's* Psalms in *Greek Heroick Verses* (which are free from the least footsteps of *Arianism*-Divisions; however, the Author was latterly or changeably affected) printed at *Paris* 1580. G. L. and by *Commelius*, with the learned Translator (of the *Lutheran Orthodoxy*) *Fridericus Sylburgius's* Version, in 1596. and tom. 8. BB. VV. PP. Edit. An. 1624. where also may be found another Orthodox *Greek Poet*, *Georgius Pisides*, Chatophylar or Refendary of the great Church of *Constantinople*, first publish'd G. L. by *Federicus Morellus*. So also are the few *Ficulan* Arguments and *Infrunite Pamphlets* of the *Nestorian Arianism* and *Arian Eutychianism* wholly outshun and outdone, even by the *Patrological Memoirs* of the *Ascetick and Cathedral Gentlemen* of those earliest and purest *Post-Nicen Centuries*, viz. *Antonius* the *Primary Anchoret*, *Serapius* the *Thumean Prelate* in *Egypt*, *Dorotheus* the *Priest* of *Tyre* and the *Cognominal two Eunuchs* (the one a *Martyr*, and the t'other a *Presbyter* of *Antioch*) and *Dorotheus* the *Archimandrit*, *Zeno Veronensis*, *Macarius Senior*, *Amphilochius* Bishop of *Iconium*, *Pachomius Tabennensis Abbas*, *Oresiesis Aegyptius*, *Marcus Eremita*, *Diadochus* the *Illyrian Bishop* of *Photices*, *Vigilius* Bishop of *Trent*, and another *Vigilius* a *Deacon*, *Macarius Junior* (*Alexandrinus*) *Chromatius Aquileiensis Episcopus*, *Palladius Helenopoleos Episcopus*, *Severus Sulpitius*, *Paulinus Nolanus Episcopus*, *Nilus μοναχός*, *Hilarius Arelatensis*, *Simeon Stylita*, *Salonius*, *Claudianus Mamertus Viennensis*, *Salvianus*, *Julianus Pomerius*, *Andreas Casariensis*, *Kuricius Senior Lemovicensis*, *Desiderius Cadurcensis*, *Eugippius seu Euippius vel Egipius Abbas Africanus*, *Iustus Urgellensis in Catalonia sive Orgellitanus* (whose three Brothers were also Bishops, viz. *Iustinianus*, *Nebritius* and *Elpidius*

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Elpidius) Casarius Arelatensis, Junilius Affricanus Episcopus, Antiochus ἡνωαχὸς Palastinus, Joannes Moschus Eviratus, Eligius Noviamensis and Potho Prumiensis; all whose respective several Pamphlets are extant in BB. SS. PP. & *alibi*, avowedly professing Orthodoxy against all the *Arian* Branches.

Again, the several Writings of *Optatus Melevitanus, Orosius, Ruffinus, Cassianus, Petrus Diaconus, Idatius seu Ithacius* and *Faustus Reiensis Episcopus*, how exceptionable soever some of them are suppos'd to be, are even in a single capacity infinitely more Christian and Considerable than any *Arian* or *Socinian* Author or Tract that ever yet appear'd. *Optatus's* last Edition (against the *Arian* Allies the *Donatists*) was usher'd into the publick by the famous *Dupin*, at *Paris*, 1700. folio. *Paulus Orosius* was publish'd at *Cologn*, in 8vo. 1574. by *Francis Fabricius Marcoduranus*; and *Moguntin*. 1615. with *Latius* and *Schotte's* Notes, and his *Commonitorium* against the *Arian* *Priscillianists* and *Origenists*, in tom. 6. *Augustin*. or Vol. 8. of *Austin's* last Edition, *Ruffinus Toranus seu Turanius Aquileiensis Presbyter*, printed at *Paris*, 1580. folio; tho' he was a stiff Scholar against the *Arian* Notions, and is suppos'd to have castrated *Origen's* Works of their *Arian* virulency with a Christian virility, yet he is accus'd by *Jerom* of publishing a certain *Arian* Libel under the name of a Christian Martyr nam'd, *Theophilus*. *In futuro judicio (inquit Hieronym. Apolog. adver. Ruffin.) tu videris, quid ad Martyris contra te respondeas querimonias.* *John Cassionus's* best Edition is that of *Aras*, by the Monk *Alardus Gazeus*, in 1628. together with the Notes and Censure of *Henry Cucquius* Bishop of *Ruremond* upon *Cassian's* *Semipelagianism*; yet *Cassianus*, as being a staunch oppugner of all the *Arian* Vermin, was be-

times translated into *Greek*, as may be seen in *Photius*, Cod. 197. and *Vatican Library*, *Membranis* 1578. *Idacius Clarus's* excellent Tract (*Adversus Varimandum seu Varimundum Arianae Sectae Diaconum & Explanatio difficiliorum sacrae Scripturae de Trinitate locorum*) is printed in tom. 4. of the last *Paris Edit.* of the great Library of the Ancient Fathers, & alibi. *Vossius* is of Opinion that this is different from *Ithacius* Bishop of *Sossobum* or *Osnobum* in *Spain*, who was condemn'd by his Brethren the Orthodox Prelates for being such a High-flying Zealot, as to Persecute the Heretick *Priscillian* to Death. *Basil* Bishop of *Seleucia* in *Isauria*, voted in both the general Councils against *Nestorius* and *Eutyches*; those and others of his Orthodox Votes were printed together with the Christian Testimonies of *Gregory* the *Thaumaturg*, *Macarius Senior*, ὁ παῖς ἀγιογέγων, and *John Zonara's Exposition of the Canonical Patrological Epistles*, at *Paris* in folio, 1621. and in *Biblioth. Patr.* &c. but the two Books of the Life and Miracles of *St. Thecla* are certainly spurious, for they be pen'd in a Romantick Prose; whereas what our aged *Basil* had writ in his younger Years, upon that Traditionary Subject, not without a Poetick Licence, was writ in Verse, as *Photius* well observes in *Biblioth. tmemate* 168. &c.

No *Arian* Production is comparable to *Faustus Reiensis's Confession of Faith*, which is to be seen in *Bibliotheca Magna Parisiensi VV. PP.* tom. 4. Col. 697. and his Tract, *De Creaturis*, *ibid.* Col. 599. (*Epistola ad Lucidum Presbyterum Prædestinarianæ Hæreseos veneno infectum*, *ibid.* Col. 693.) and his Book, *Of the Holy Ghost*, apud *Gennad. De Viris Illustribus*, cap. 85. and his Answer to some Objections against the Orthodox Faith; & *Contra Nestorii errorem ad Gracum Diaconum*; & *De Penitentia (seu ad timorem*

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Dei Hortatoria) *ad Felicem Papam & Patricium* (who was *Præfectus Prætorio*, equivalent to our Lord Chancellor) were all publish'd in *Collectione Veterum aliquot Gallie Theologorum a V. C. Petro Pithæo emissæ*, in 4to. An. 1586. apud Sebastianum Nivellium. This *Faustus* was suspected to have for some time favour'd Free-Willers and Anti-Predestinarians, which is but a small fault in the Opinion of many of our High-Church and even some Dissenters. 'Tis true, *John*, the *Jerusalem Patriarch* in *Jerom's* time, was a subtle follower of *Origen* and *Pelagius's* *Arianism*, but his Pamphlets (apud *Gennad.* cap. 30. *Catalog. & Idacium in Fastis & Chronico*, An. 406. 407. 415. 318. 419.) bespeak the quite contrary, and particularly the spurious ones in *Biblioth. PP.* tom. 9. Edit. 2. with the Impostures publish'd under his name in two Tomes, folio, at *Brussels*, An. 1643. by the Forging *Carmelit* Fryar, *Peter Wastell Alestanus*, who stiles himself, *Hibernia Commissarius Generalis*, that is, a publick Incendiary of the Popish Rebellions, &c. However, the *Arian* Disputations are far surpass'd by another Patriarchal, *John* of CP. by Birth a *Cappadocian*, surnam'd *ὁ ὑπερβλῆς*, i. e. *Jejunator*, or keeper of Fasts and Festivals; his High-Church-Remains are to be seen in the Appendix of the learned *John Morinus's* Tome, *De Penitentia*, and elsewhere. As much mortify'd by Fasting as that *Greek Patriarch John* seem'd to be, yet his ambition was so forward and ripe, as to outstrip and forestall that of *Rome* in those days; for 'twas he that the Bishops of *Rome*, *Pelagius* the second, and *Gregory* the first, rebuk'd so sharply for Arrogating to himself the Anti-christian Title of Oecumenical and Universal Bishop, which nevertheless prov'd the shameless and fatal snare as well as Title, to the unlimited pride and

and ambition of the Bishops of the *Posterior* and *Sequior* *Rome*. Yet the Writings of the *Roman* Bishops, *Leo* 1st and *Greg* 1st, with those of their Deacon *Rusticus*, have without any comparison more Orthodoxy, Argument and Learning than the Productions of any *Arian*, *Macedonian*, *Nestorian*, *Eutychian* or *Socinian*, that was ever yet heard of. *Leo's* Works were printed at *Cologn*, 1568. and *Antw*. 1583. by the Canon Regulars of *St. Martins* of *Lovain*, and at *Paris* by the famous Father *Quesnel*, about the Year 1665. This *Leo* was one of the *πρωτο-φιλοπρωτεύωντων*, as was also *Gregory* the first, whose Works were printed at *Paris* in six Volumes, 1640. according to *Sixtus's* the 5^{th's} former Edition. The *Benedictin* Reformers pretended to work at another Edition of *Greg. 1^{st's}* Works, at *Paris*, in 1698. *Rusticus's* *Dialogus adversus Acephalos* (but 'tis *ἀτελος*, or *fine mutilus*) is printed in *Hereſeologia*, An. 1556. *Basilea*, & *ibid.* inter *Orthodoxographa*, annis 1551. 1569. and in *Collectione Tigurina Patrum adversus Nestorium & Eutychem*, necnon in *BB. SS. PP.*

The Lay-Theological Productions of the Lay-Christian Teachers and Writers (*Hilarius*, *Prosper Aquitanus*, *Aneas Gzaeus* and *Zacharias Mityleneus*) in the same 5th Century, do by far over-balance any Argument or Book, that all the several *Arian* Sectaries ever could or can produce of their own compofure. *Pelagianism* (which flow'd consequentially from it's Natural Offspring, *Arianism*) owes it's greatest overthrow to those brave Lay-Divines (*S. Prosper* and *Hilarius*) and their learned Works, which were printed together in folio at *Lyons*, 1539. and at *Lovain* in 4^{to}. 1566. and at *Doway*, 1577. and at *Cologn*, 1609. and last of all by the learned *Abbe Antelmy* ——— who makes it out that most of the Writings father'd upon the abovemention'd *Leo* the first, do by right belong to our learned

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and Orthodox *Prosper*; see the ingenious *Antelmy's* *Dissertationes Criticae*—Edit. Paris 1689. 4to. and his Epistolary Contests with Father *Quesnel*, in French, Edit. Paris, in 4to. 1690. *S. Prosper's* *Anacreanticum cum Elegiaco ad Uxorem*, begins with a very Edifying Christian Conjugal Love; Age jam precor mearum Comes irremota rerum, Trepidam brevemque vitam Domino Deo dicemus, &c. The Orthodox Works of the Christian Philosophers, *Aeneas Gazenus* and *Zacharias Mytyleneus*, were publish'd by the Erudite Protestant Knight of the Religious Order of Lutherans, *Gasper Barthius*, in 4to. at Lipsick 1657. in Gr. and Lat. under the Title of *Theophrastus* (Dialogus) *De animorum Immortalitate & Corporum Resurrectione*, &c. To the same Confusion of the Primitive Pretensions of the Arians and Socinians, were publish'd the Chronicles of *Idacius* or *Ithacius* or *Hydatius Lemicensis* (Bishop of Aquilavium in Gallacia) *Isidorus Patensis*, *Sabestianus Salamanticensis*, *Sampiras Asturicensis*, *Pelagius Ovetensis*, *Marcellinus Comes*—by *Henricus Canisius*, *Joseph Scaliger*, *Andreas Schottus* and *Prudentius Sandovallius*, Rom. 1615. and by *Sirmondus* at Paris 1619. and by *Labbaeus* in tom. 1. *Nova Bibliotheca MSS. Librorum*. 'Tis observable, that the foresaid Philosophick Christian Gentleman, *Aeneas Gazenus*, at the latter end of his said Tract, further deposeth, ' That he himself saw those Holy Martyrs for Orthodoxy, who in the Barbarous Arian Persecution, ' spoke with an audible voice the Consubstantial ' Mysteries of the Holy Trinity, notwithstanding ' those savage Arians had just before cut off their ' Tongues, with the very Roots thereof. Which is also attested by *Procopius*, lib. 1. & *Victor Tonnensis* (an African Bishop Confessor and Martyr of Orthodoxy in Banishment) in his *Chronicon*, publish'd by *Henricus Canisius Noviomagensis* I C. Ingolstadt.

stad. in 4to. 1600. and again by *Scaliger*, in folio, 1606. As also testify'd by *Marcellinus Comes* (another Lay-Orthodox Witness against the Arian Impostures) in his *Chronicon*, printed with the foremention'd *Victor* by *Scaliger* in his *Thesaurus Temporum*, and by *Sirmondus ut supr.* at Paris 1619. *ex pervetusta atque optima note Codicæ MSS. Bibliothecæ Tiliænae*, where 'tis said also that the Earl *Marcellinus* had been Chancellor to *Justinian* before he was sole Emperor (*cujus fertur egisse Cancellor.*)

To those venerable Greek Orthodoxians of the fifth Century, we will add but some few more Homodox of the sixth and seventh Centuries, viz. *Leontius Byzantius*, who from Pleading at the Bar in *Constantinople*, betook himself to another kind of Inns of Court, call'd *Laura Sabai* near *Jerusalem*, where he writ *De Sectis Hæreticorum ac Synodo Chalcedonensi*, in ten Actions or Pleadings; first publish'd by that learned Protestant of Calvin's reform'd order, *John Leunclave*, cum *Legatione Manuelis Comneni ad Armenos*, in 8vo. *Basilea* 1578. and *Biblioth. Patr.* Edit. *Morellian.* tom. ii. p. 493. and in *Auctario Biblioth. VV. PP.* Edit. *An.* 1624. where also be his three Books against the *Eutychians*, *Nestorians*, *Apollinarists* and the *Severits* or *Acephalians*, who were without any Head, Priest, Bishop or Sacraments, or even any Publick Meetings of Worship, as *Nicephorus*, *H.E.* lib. 18. c. 45. 49. and lib. 17. c. 7. 8. assures us. There is also under the name of *Leontius Constantinopolitanus* a Treatise *De duplici Natura in Christo contra Hæresim Monophysitarum*; and *Disputatio contra Philosophum Arianum*, MS. in *Biblioth. Imp. Vienna Austriae*, & alibi. Another also *Leontius*, styl'd *Cyprius*, having been Bishop of *Neapolis*, commoly call'd *Lemissa* or *Nemossia* in the Island of *Cyprus*, has several legal Testimo-

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nies against the *Arians*, publish'd in the sixteenth Tome of the last Parisian *Bibliotheca PP.* and in the last *G. L. Auctarium*, tom. 1. a Col. 681. ad 738. especially his Oration in *Sanctum Simeonem, qui Christum Dominum in suas ulnas suscepit*; and another of his (upon the Born-blind Man cur'd by the Godhead of Christ) ἐν μετοπευτηχοῦς. The two *Anastasius Sinaita*, both *Antiochenian* or *Theopolitani* Patriarchs in the 6th and 7th Centuries; whose well attested Depositions pass'd several Publications, against the oftenmention'd baffl'd Sectaries, *Arians*, *Macedon*, *Nestor*, and *Eutych*, and in particular were produc'd by *Petrus Stevartius Leodinenfis*, *Ingolstadii cum Variis Veterum Opusculis*, An. 1616. and in *Antiquis Lectionibus Henrici Canisii*, Edit. *Ingolstad*. 1601. and in *Biblioth. SS. Patr. &c.*

Maximus the *Homologeta's Questio Ecclesiastici dogmatis*; about which he disputed with *Pyrrhus* the Arianizing Monothelitick Patriarch of *Constantinople*, then Exile in *Africa* as well as *Maximus*, before one *George* a *Patrician* Senator, in a celebrated Convention of Bishops and Noblemen, with a great number of the more common Clergy and Laity, is still extant in *Greek* and *Latin*, as it was register'd at first by the Publick Notaries, in the Appendix to *Baronius's* 8th Volume of his *Ecclesiastical Annals*. His Commentaries or Scholia upon the Pseudo-Epigraphal Hierolyphicks of *Denys the Areopagit*, Edit. *Antwerp* 1634. in folio, by *Balthazar Corderius*. *Maximus's Computus Ecclesiasticus*, was first printed by the stiff-neck'd Jesuit *Petavius*, in his *Uranologia*, with old Pamphlets of the same Stamp, *Paris* 1630. and a little before, the sturdy *Joseph Scaliger* in his *Emendatio Temporum*, Edit. *Colon. Allobr.* 1629. had explain'd some of it in Manuscript, contrary to the
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Jesuits Notions, who snarl'd again at Scaliger, in lib. 8. *Variarum Dissertationum*. In the Empire of the Chronological Arts and Sciences, those two were like *Pompy* and *Cesar*; *Petavius* would suffer none equal to him, and *Scaliger* could not bear any above him; and our *Tho. Lydiat*, Rector of *Okerton*, at the same time near *Banbury* in *Oxfordshire*, was the *Marck Anthony*, who was like to have conquer'd them both, had not Archbishop *Usher* prov'd the *Augustus*, who at last settl'd the Chronological Empire on a more lasting and peaceful Establishment of his own indisputable and unrivall'd perpetual Dictatorship of that kind. However, *Maximus's Liturgia Expositio* was first printed by the learned Lutheran Protestant, *David Haschelius*, in Greek and Latin, *Augusta Vindelicorum*, An. 1599. and his *Varia Capitula, tum Theologica tum Oeconomica, sive, quæ ad divinam Dispensationem pertinent, De Virtute & Vitio, Centuriis 5. distincta, Gr. & Lat.* by *John Picus* (*Classium Inquisitoriarum in senatu Parisiensi Præsides*) or President of the Court of Requests at *Paris*, 1560. in 8vo. apud *Guill. Morellium*, and *Maximus's Tract, De perfecta Charitate, Gr. Lat.* by the learned Protestant, *Vincentius Opsopaus*, in 8vo. *Haganoæ* 1631. and before at *Zurich*, in 1546. with a great many more of his Orthodox Works, to be seen in *Bibliothecis SS. Patrum, &c.* Tho' this *Maximus* and *Anastasius Senior*, are commonly call'd Martyrs, in some Authors, yet neither suffer'd Death for the Faith, but underwent so much Hardship and Punishment one way or other, that 'twas thought tantamount to a kind of Martyrdom; the elder *Sinaite* was at last restor'd, and dy'd in his Patriarchship at *Antioch* about the Year 599. and *Maximus* dy'd in his Banishment in *Africa*, about 662. but the younger *Anastasius*, who succeeded

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ceeded t'other in the See of *Antioch*, is thought to have actually suffer'd Martyrdom by some Jewish Arians, about 608. 21 Decemb. as the learned Protestant of Calvin's Reformation, *Edmundus Albertinus*, *De re Eucharistica*, Lat. p. 893. and 903. runs admirable divisions upon his Criticks to that purpose.

About the same time, there was one *Theodorus de Raythu*, a very Orthodox Gentleman Bench (Presbyter) or Treasurer (Abbas) of the Ascetick Inns of Court, call'd the *Laura Raytu* or *Rhaythu*; he writ against *Arianism* with a great deal of Triumphant Zeal, viz. *Commentarii de Incarnatione Christi adversus hereses Manetii, Apollinarii, Theodori Mopsuestia, Nestorii, Eutychii, Juliani Halicarnassai, Severi & aliorum*; it has also another Title, viz. *Exercitatio Preparatoria Scripta ad eum, qui doceri cupiat, quis fuerit modus carnis a Deo assumpta atque Dispensationis, quove pacto peracta est, qua item ab alumnis Ecclesia adstruantur adversus minus recte de ea sentientes*, Edit. Sap. in *Bibliothec. Patrum*. & Edit. a *Beza*, in 4to. Geneva, An. 1580. and Gr. Lat. inter opera *Beza*, Vol. 3. *Traſtat. Theolog.* & Paris 1599. cum *Gelasio Cezycemo*. & tom. 1. *Auctar. G. L. Bib. PP. Frontonis Ducai*, Paris 1624. and tom. 11. *Morelliana Bibliotheca Patrum*.

Next to those may be plac'd the Evidences of the Primogenial Canonists of the sixth Century against the foremention'd Arianizing Criminals, viz. the two Orthodox Scythians, *John Maxentius* and *Dionysius Exiguus*, together with *Cresconius* and *Martin* Bishop of *Braccaria* in Spain. *Maxentius's* Evidence may be read in *Bibliothecis Patrum* of all Editions; he was Priest of the Church of *Antioch*, and in all probability the same that is call'd *Johannes Presbyter Antiochenus*, who

who made a Collection of Cannons, under fifty Titles, to be read in that Eminent Protestant of Calvin's reform'd Order, Christopher Justell's *Bibliotheca Canonica*, Edit. Paris, in 4to. 1615. and his *Codex Canonum Ecclesie Universae*, Gr. Lat. cum notis Chrystoph. Justelli; & John Leunclavius, a learned Calvinist's *Jus Græco-Roman*, in folio, Francofordia, 1596. and Henricus Agylaus, another Protestant's Collection of Laws and Canons, Edit. Basil, in folio, 1615. and in our Bishop Beveridge's *Pandect. Canonum*, in two Tomes, Edit. in folio, Oxon 1672. &c. Dionysius Exiguus's *Collectio Canonum*, was publish'd by the said Justellus in 8vo. at Paris 1628. and in all Editions of the Councils, where also may be seen Cresconius's *Breviarium Canonum*, as also Martinus Braccarenfis's *Collectio Canonum*, ibid. & alibi sæpius impress. Cresconius was also edition'd with the foremention'd Ferrandus, &c. That Martinus came soon after his Countrymen from Pannonia, the Vandal-Arians, into Spain, where he converted a great many of those Arian Barbarians to Christianity, and is therefore highly commended by the Bishops of the tenth Council of Toledo in Spain.

Hereunto might be added all the other Writers and Writings of the first seven Centuries of Christianity, as unquestionable Evidences against those Anti-Christian Arians and all their several Sects and Divisions, however stigmatiz'd or distinguish'd; but such like innumerable Homodox Records of the Law and the Testimony (against the Arian Blasphemies and Heterodoxy) may be seen in *Corpus Juris Civilis*, often printed; and in *Heresiologia*, Edit. Basil. 1556. *Micro-Presbyteron*, An. 1550. *Antidotum contra Hereses*, Basil. 1528. *Orthodoxographia*, Basil. An. 1551. and 1569. In *Collectione Tigurina Patrum*, adversus Nestorium & Eutychem. And in the abovemention'd

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In the mean time the *Arians* can't bring, produce or point at one Remnant of Antiquity, either in Print or Manuscript, besides the three or four scraps and rags abovemention'd, that makes in the least for their Blasphemous Heterodoxy; but are forc'd to take up with some obscure Words, difficult Sayings and dark Sentences out of spurious or inconsiderable Writings, or out of such Books and Volumes, whose whole purport and design are directly in Opposition to all their Tendency in Tenet and Conduct; nay, they are driven like Desperado's to catch at Words out of the Authors Mouths and Pens, to persuade People they mean with them whether they will or no; just as *Papists* are reduc'd to do, for to maintain their designing Superstitions, and *Jacobites* to set up indefeasible Hereditary Right, in spite of all the rights of express Laws of known Constitutions, and of all common Intendments whatsoever, rendering a Country-property impracticable to a free People, and consequently unattainable as well as unruleable even by an Hereditary Pretender. So that an *Arian*, *Papist* and *Jacobite*, dealing in their respective unfortable patch-work, make up to themselves unseizable Chymera's, and become themselves untractable Monsters, deluding themselves and others with Wilful Lies, Childish Equivocations and Transparent Hypocrisy.

At length, towards the latter end of the 6th Century, *Arianism* began to branch out again into downright *Pagan Polytheism*, when one *John Philoponus* a Grammatical-*Arian* maintain'd stiffly, that the three Persons of the Holy Trinity were three distinct Gods; thence those *Arian* Heathens were call'd *Tritheists*, *Triformii* and *Triformiani*. Not
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long before, the *Arianizing* Emperor *Anastasius* would have it enacted by a publick Edict, that a Quaternity instead of a Trinity should be worship'd and ador'd. But he soon perish'd, being overtook by Divine Vengeance, and Thunder-struck to Destruction, as Historians relate of him. And the Emperor *Zeno*, not long after, would needs impose his *Arianizing Henoticon* upon the Orthodox Constitution, under pretence of reducing the *Anti-Chalcedonist* Branches of *Arianism* from their Rebellion to God and their Country, but in reality to subject the Conscience of the Orthodox to the Persecuting Principles of the *Eutychians* and *Jacobites*; but for all the pretended Union in, with, and to Persecution-Principles, he at last flung up his *Eutychian* Hypocrisy, and was bury'd alive, without any farther *Zanzolist* or *Jacobit* Equivocation. But the Emperor *Justinian* did not run those Heterodox lengths with his Edict against the three Capitularies or Articles (of clearing *Theodorus Mopsuestenus*, *Iba's* Epistle to *Maris* the *Persian*, and *Theodore's* Writings against *Cyril* of *Alexandria*, as they were afterwards absolv'd, except perchance the first, upon submission, in the Synod of *Chalcedon* against *Eutyches* and *Dioscorus*) which were also condemn'd by the fifth *Oecumenick* Council of *Constantinople*, and *Vigilius* the Bishop of *Rome*; yet the best and most Writers of that Age stood for the Capitularies. In the 7th Century, the Emperor *Constantine* the 2d, that he might the better execute his Monothelick Principles of *Arian* Prosecution, he pretended to impose Silence on the Heterodox Monothelits, as well as upon the Orthodox Christians, by virtue of his famous Edict, styl'd the *Type*; he was at last murder'd by his own Servant in the *Bath* at *Syracusa* in *Sicily*. Those *Tessarartheists*, *Henoticists*,

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Henoticians, *Anti-Capitularists* and *Typists*, were also call'd *Melchits* or *Melchists*, that is, those who follow the Prince's or Emperor's Religion; for *Melcha*, in the Syrian Tongue, signifies a King, Prince or Supream Governour; there be still some of these in Syria, therefore also call'd *Syrians*; they are since esteem'd more Orthodox than any of the *Arian* Branches, holding now mostly with the *Greek* National Church, only they seem to harbour still some of their old High-Persecuting Maxims, as well as their Neighbours the *Jacobits* or *Zanzolists*, who differ in many things from our modern *Jacobits* of another Etymology.

'Tis observable in those 6th and 7th Centuries, that the Emperor *Anastasius* was a Persecuting *Arian* of the *Eutychian* Division; the Kings of *Italy*, *Spain* and *Africa*, were Barbarous *Arians* of the rankest Denomination; the Kings of *England*, *France* and *Germany*, mostly Pagan Idolators; the Bishops of *Rome*, *Constantinople*, *Antioch* and *Alexandria*, generally turbulent and amphibious Guides, at the best, with most of the other subaltern Prelates, and inferior Pastors and Teachers of very doubtful Characters; yet the Holy Scriptures, and the little Flock of Christ, how invisible soever, were still in being, and could not be destroy'd; because their Faith was founded upon the indefatigable Rock, Christ. *Tentans vero fundamina ventus flexit eo brumæ furias; & Petra reperta est; Petra cui rapido nec turbine concitus ather officiat, quam dimoveat nec audax terrarum tremor horrifonis nec fluctibus undæ, nec vento quæ saevierint, magis, & magis æstus undosi fremitu, rerum seu freta ruinis agmina sacrorum, porta seu robur Averna, &c.* Our excellent and ὁ μακαρίτης Dr. Hammond, in his *Paranesis*, Chap. 4. §. 5. makes much of the same

Observations, ' Whether, says he, in the time of
 ' *Anastasius* the Emperor, who was an *Eutychian*
 ' Heretick, and a bitter Enemy and Persecutor
 ' of the Orthodox through the whole *Eastern* Em-
 ' pire, the *Goths* and *Vandals*, *Arian* Princes mean
 ' while Domineering in *Italy*, *Spain* and *Africa*, and
 ' *Pagan* Kings, bearing Rule in *France*, *England* and
 ' *Germany*, &c. §. 4. Whether in the most Prof-
 ' perous times of *Arianism*, when the Catholick Bi-
 ' shops were driven out of their Churches, and ba-
 ' nish'd out of *Constantius's* Dominions, and forc'd to
 ' fly to the *West*, as to a hiding place, a refuge from
 ' those sad Calamities, — *ibid.* §. 14. For the third,
 ' that of Schism, the Fathers which aggravated
 ' the Sin of it, to the highest, do not yet allow
 ' it force of Unchurching, but call them Brethren,
 ' i. e. fellow Christians, which were most obsti-
 ' nately guilty of it, &c. And another standard
 of the Orthodoxy of the Church of *England*, Arch-
 bishop *Usher*, in a Sermon before King *James* the
 first, on *Ephes.* 4. 13. at *Wansted*, Jun. 20. 1624.
 Edit. *tunc* & *ibid.* p. 46. says, ' When the Pesti-
 ' lent Heresy of *Arians* had polluted the whole
 ' World, the People of Christ were not to be
 ' found among them only, who made an open
 ' Secession from that wicked Company, but a-
 ' mong those also who held External Communi-
 ' on with them, and liv'd under their Ministry;
 ' where they so learn'd the other Truths of God
 ' from them, that they were yet Ignorant of their
 ' main Error; God in his Providence so ordering
 ' matters, that (as it is noted by St. *Hilary*) the
 ' People of Christ should not Perish under the
 ' Priests of Antichrist. *Et hujus quidem usque ad*
huc impietatis occasio per fraudem perficitur, ut jam
sub Antichristi sacerdotibus Christi populus non occidat

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Hilarius contra Auxentium, &c. The second Part of that Pamphlet about the *Arian* Base-born Pedigree, shall be further abridg'd upon another like occasion. Return we now to the Pamphlets and other Works of our *Oxford* Writers, *Protestant* Martyrs and *English* Authors.

8. *Richard Tracy*, Son of *William*, Son of *Henry Tracy*, was born of a Gentile Family at *Todington* in *Glocestershire*, and became a good Scholar and a zealous Reformer, as his Father *William* had been before, to that degree, that he would needs leave it sign'd, witness'd and seal'd in and as his last Will and Testament, which appearing after his Death, his, the said *William's*, Body was taken out of the Grave and burn'd by order of the Archbishop of *Canterbury*, in 1532. after having call'd a Convocation of Bishops and others of the Clergy, who adjudg'd the said Will to be Heretical, and the Author of it to be a Heretick, tho' Dead, and liable to the same Punishment as if he were alive; because, forsooth, he declares in his said Will, that, *Touching the Burying of my Body, that availeth me not, whatsoever be done thereunto——that a good Man maketh good Works, but good Works do not make a good Man, &c.* See the whole in *John Fox's Acts and Monuments*, ad An. 1531. p. 951. notwithstanding that Barbarous Execution of the last Will and Dead Corps of *William*, by those Inhuman Clergy-Executors, his Son *Richard Tracy* did publish several useful Treatises for the Christian promoting of the future Reformation, viz.

Of the Preparation to the Cross and to Death, and Of the Comfort under the Cross and Death; in two Books, *Lond.* 1540. in 8vo. dedicated to *Thomas Lord Cromwell*; which Book wrap'd up in Canvas,

vase, being found in the Belly of a *Cod*, when brought from *Lynn-Regis* in *Norfolk* to *Cambridge-Market* to be sold on *Midsummer-Eve*, 1626. it was reprinted soon after (as 'tis said) under the name of *John Frith*.

The Prose and Declaration of this Proposition, Faith only justifieth, &c. not said when or where printed, 'tis in 8vo. and dedicated to King *Henry the 8th. Treatise of the Errors and Blindness of the Popish Clergy, &c. Confutation of the Articles of Papism, &c. Declaration of the Sacrament.* Lond. 1548. 8vo.

A great many of those Reformation-Pamphlets were prohibited by one or two of King *Henry the eighth's* Proclamations. Our Religious Author, *Richard Tracy*, was living in an absconded condition in Queen *Mary's* Persecution-Reign.

9. *Paul Bush* enter'd betimes into the Order of the *Bonhom's* or *Minims*, and study'd among the *Fryars* of the Order of *St. Austin* (now *Wadham College*) in the *North Suburbs* of *Oxon*, some time after, he became Provincial of the *Bonhoms*, and at last, being noted for Divinity and Physick, was by King *Henry the 8th* made the first Bishop of *Bristol*, in 1542. June the 16th, as per Patent. 34. H. 8. p. 2. having then by the Name and Title of, *Paulus Bush Capellanus Regis & S. Theologiae Baccalaureus*, Restitution made to him of the Temporalities belonging to that See. But he taking to him a Wife in the days of King *Edward the 6th*, was depriv'd of his Bishoprick by Queen *Mary*, An. 1553. whereupon he spent the remaining part of his days at *Bristow*, where he writ these useful Pamphlets following:

An Exhortation to Margaret Burges, Wife to John Burges

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Burges Clothier of Kingswood in the County of Wilts.
Lond. Temp. Edw. 6. in 8vo.

Notes on the Psalms, beginning with, Miserere mei Deus, &c. Treatise in Praise of the Cross, &c. Dialogues between Christ and the Virgin Mary, &c. Treatise of Salves and Curing Remedies, &c. besides Poems of divers kinds, &c.

He dy'd *October* the 11th, 1558. aged sixty eight Years, was bury'd on the North side of the Choir (near to the entrance leading into the North Isle) of the Cathedral Church at *Bristol*. Over his Grave was soon after erected a low Altar-Tomb, and on it was fasten'd his Statue in his Episcopal Robes, lying on his back. On the four corners, of the Tomb, were erected four small Pillars, bearing a Canopy, about which is this written; *Hic jacet D. Paulus Bush, primus hujus Ecclesie Episcopus qui obiit undec. die Octob. An. Dom. 1558. atatis sua 68. cujus anima propitiatur Christus.* About the Tomb, beneath the Statue, are certain Verses Engraven on three sides thereof (the fourth joyn- ing to the Wall) some of which follow: *Agnus qui primam nostrum sua tempora mitram indueret, jacet hic Bristolienſe decus. A patre Bush dictus, Paulum baptisma vocavit; virtute implevit nomen utrum- que pari, (tho' Mr. Wood reads it, Virtus & uterque, but that's surely a mistake, both as to the Sense as well as the Latin) Ille animos verbis, impensis pavit egenos; hinc fructum arbusto protulit ille suo. Ut sedulos arbusta juvant, sic federe rupto, inter dis- cordes pacificator erat, &c.* This Monument was erected near to the Stone under which his some- times Wife, call'd *Edyth Ashley*, was bury'd, who dy'd the 8th of *October*, 1553.

10. *Richard Turner*, a *Staffordshire* Man Born, was educated in *Magdalen College, Oxon*, whereof he

was Fellow, and afterwards belong'd to the Church at *Windsor*, where he help'd *John Merbeck* in making the Concordance of the Bible. But when *Queen Mary* came to the Crown, he fled beyond Seas, and settling at *Basil* in *Germany*, was a frequent Preacher among the *English Exiles*, for whose sake he compos'd useful,

Expositions on the Epistles of *St. Paul* to the *Ephesians* and *Hebrews*, and on the General Epistle of *St. James*. Those Expositions were read at *Basil*, and fitted for the Press, in 1558. He dy'd in Exile a little before *Queen Elizabeth* came to the Throne.

II. *Robert Ferrar* or *Farrar*, was born within the Vicaridge of *Halysfax* in *Yorkshire*, and was educated amongst the Canon-Regulars of the Order of *St. Austin* in *St. Mary's College*, situated in the Parish of *St. Michael* and *St. Peter* in the *Bayly*. One *Thomas Garret*, Curate of *Honey-Lane* in *London*, supply'd the well inclin'd *Ferrar*, with good *Protestant Books*. He was admitted to the reading of the Sentences, having a little before oppos'd in Divinity, in 1533. Then he became Chaplain to Archbishop *Cranmer*, by whose means he was made Bishop of *St. Davids* in the Year 1547. or 1549. as some reckon it. However, not very long after his Consecration, and upon the fall of the Duke of *Somerset*, his great admirer (and whom he Reciprocally, together with his Patron Archbishop *Cranmer*, lov'd to the very last for the sake of his lasting Love for the Reformation) the Duke of *Northumberland*, out of spight to *Somerset's* Friends, encourag'd one *Hugh Rawlins* Clerk, and one *Thomas Lee*, to Libel the Bishop, which they did, by exhibiting Articles against him to the Tune of 56. which was handle enough for Duke *Dudley* to send

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send for him up to *London*, and Imprison him for *Somersets* sake, rather than upon the Validity of those Foolish and Malicious Articles, which all Mankind as well as poor Bishops might be charg'd with, viz. Covetousness, Negligence, Foolishness, and such like Libelling Innuendoes, which nevertheless prov'd sufficient enough to keep him in Custody till Bloody *Bonner* and *Gardiner*, got into their Seats of Persecution, whence they condemn'd him to be Burnt for holding the *Protestant* Doctrine: Whereupon he was silenc'd and degraded, and then sent to the Town of *Carmarthen*; where, on the South side of the Market-Cross, 30 *March*. 1555. he suffer'd Martyrdom, and was sav'd so as by Fire. He publish'd his Answer to the said 56 Articles, and a reply Provisional against a surmiz'd Information, exhibited by the said *Thomas Lee* to the King and Privy Council. All which, with his Letters written during his Imprisonment, and other Pamphlets of Tryals and Examinations, were republish'd by *John Fox* in his *Acts and Monuments of the Church*, p. 1412. *prim Edit. ad An.* 1555. Upon this occasion of mentioning the hard usage that poor Bishop *Ferrar* met with from *Protestants* as well as *Papists*, there follows Mr. *Francis Dyren's* MS. being an *Actio Verrina* against the Supine Male-Content Indolence with the suspicious Superfine Neutrality of some few avow'd Nice and Final Professors of what is call'd *High-Church-Rigid* Exactness and stiff Genuineness; as also, against the Sarcasmatrical and Provocative Homily-Insulting thereupon, preach'd by an upbraiding *Dissenting* Minister in his insolent Sermon, Sawcily frontispic'd, *Non-Resistance without Priestcraft*, &c.

'Tis no great wonder that some of the reform'd Prebendaries of Bp. *Ferrar's* Cathedral of *St. David's* should

should be stir'd up against their Bishop, for to please a prevailing Tory-Minister of State (Duke Dudley) in King Edward the 6th days, nor that the shameless Jesuit Parsons (*ubi supr.*) should wickedly Scandalize our Reformation, saying, 'That Archbp. Cranmer and Bp. Ferrar were driven to be Protestants by that chief Motive, to have Women or Wives; but that a profess'd Protestant Author in *Athen. Ox.* *ut supr.* (such as the Oxford Historiographer, Mr. Anthony Wood, always pretended to be, even to the Presumptive Claim and Heirship Per-Descent of being one of the truer Sons of the Church of England) should fall in with that Jesuitical Scandal-Monger, Robert Parsons, and Chime in with his Slandering Sarcasms upon our first Episcopal Reformers, as if their chief Motive of turning Protestants, was that they might have the liberty to have Wives, is something beyond a Paradox, and not to be parallell'd, unless it be suppos'd to be of the same Monstrous Birth with our present Rebellious Chymera's, of preserving a Protestant Church and State from dangers by Inthroning a Popish Pretending Impostor, or with those sublimated Principles of re'n'd Arsenick Enthusiasm, whereby some pretend to be Hierophantically inspir'd and empower'd to allow of Protestant Revolutions, but not of the means or condition, *sine qua non*, and to Swear and Conform occasionally for the Benefices thereof (as the late learned and *ὁ μακάριος* Dr. Wake observ'd upon another parallel occasion of some new High-reformers and New-Church-Zealots, as he calls them, in his Appeal, *Epist. Ded. Pref. & alibi passim*) but then to Refuse to Subscribe Associations in Abhorrence of the Flagrant Rebellion, that was lately set on Foot to reverse those Protestant Revolutions, and not the Hierophantick Benefices thereof, as some Paradoxical

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cal Reverse of Mankind would fondly Fanatize it to themselves; tho' perchance not so bad, or at least not so many as be of that equivocating kind amongst the *High-Church* Jansenistical perjur'd Clergy in the Church of *Rome*.

Such Quintessences of inconsistent and self-destroying Inconstancy and Viper-born Perjury, may stand in full Defiance of ever being express'd, even with any Paraphrastical Periphrasis, or any Pantoglossical Mint of Words. *Stupete superi, vosque infernales stupete lemures! sicine siti latentur lares?* No Gods from the Banks of the *Agyptian Nile*, no Crocodile, no Hieroglyphick, no Lacedemonian Emphasis of Speech, no Laconick Monosyllabon or Signals of Admiration or Exclamation, no Stretch or Reach of Thought, no Poetick Flight or Elevated Fancy, can ever represent an Homogenial Idea of such Perfidious self-inconsistencies and self-devouring Perjuries, which under the pretence of being repented of by an endless circular changing of sides, lead directly to the Anarchical Confusion and Wilful Self-Destruction of Mankind. That astonishing unaccountable Circle of *Jacobit* Self-Contradictions seems to be one of *Melchisedeck's* Geneological Links, without Father or Mother, without Beginning or Ending, being only one perpetual Motion of restless Murmurs and one continual round of Doing and Undoing, of Swearing for Advantages and Forswearing in the Possession of the Advantages; Abjuring for the farther preserving of those Advantages, and Murmuring against the same Abjuration, in the actual enjoyment of the Advantages got thereby; Grumbling at those who take or promote the taking of the Constitution-Oaths, and encouraging or commending or even upholding those that do not take

take upon them those Obligatory Tyes; and lastly, refusing to advance one step farther than is absolutely necessary to get or keep the aforesaid private advantages accruing from the said Constitution-Obligatories, under pretence of misliking the modes and means, and therefore keeping to a close Neutrality as to the open means of Faction and Rebellion, standing stily unconcern'd for the event, tho' in the mean time they live under the Protection of the Government, while they countenance or even perchance Pray for their Friends who actually oppose it, doing the open Drudgery of Rebelling before God, with their Anti-Conscience-Oaths, which are oftentimes more dangerous than the open Arms of a Flagrant Rebellion.

Thus the restless *Jacobite* Circle goes round, and proves not only Politically but also Logically Vitious; thus they pretend to prove the Church is in danger, because they, or such like true Sons of the Church, are not in the high places; and for the same reason they are to be prefer'd to those Beneficial Posts, because the Church is in danger; thus also they run not only about, but likewise out of all the Circumference of even *Heathen* Morality, when they pretend to reason (or rather to stifle all Reason and Grace within that little remnant of a staring Conscience) that they may take the Oaths because the Church is in danger, and would otherwise be in greater danger; and for the same reason they pretend to be oblig'd to grumble, for to atone in some measure for taking the said Oaths; and for the same reason they think they ought to Countenance those that do not Conformably take those Constitution-Oaths, for a present and future Testimony, that some pretended true Sons of the Church did not comply, as in Duty Bound, with their Constitution.

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stitution-Obligations, and that other pretended true Sons, conform'd to the same Obligations, even against their Consciences, for the reason abovesaid, to serve the Church and their Friends, as well as to have a considerable Interest in Christ's Church - Temporalities ; for the Spiritualities seem to have the least place in those *Jacobit* Hypocritical Pretensions to such Niceties of Church-Constitution-Notions, even to the very splitting of a Conscience-Hair ; especially when they take upon themselves with so much modesty to judge in the factious Tribunals of their private Capacities, concerning the Rights of Kings and Nations, and that even as to the minutest Modus and the most indivisible Atoms of the ways and means of Self-Preservation-Revolutions and Consequential Declarations to stand by our *Protestant* King against the *Jesuitical* Rebellion of *Papists* and *Protestant Jacobits*, whether Jurors or Non-Jurors, who have shewn such a base mean Spirit in being the Tools of *Papists*, by doing the drudgery of the *Romish* Interest, that no Frenzy, no Rage, no Fumes of a Calenture could put People upon a greater piece of Madness, or Extravagant Impertinencies, or in reality upon more Foolish Impossibilities ; scarce any Infatuation of Epidemick Sorcery or Panick Witchcraft can come up to it ; the ravings of *Bedlam* are serious Lectures in Philosophy, in comparison of those wild Clamours of Indefeasible Hereditary Right, so Industriously and Noisily set up by those pretended Protestant *Jacobits*, for their Idol as well as Standard of their unnatural Rebellion, in favour of a few inconsiderable *Papists* at home, and of the whole *Popish* Interest abroad. The *Thyrfigeri* savage Priests of *Bacchus*, who us'd to run cutting and slashing themselves up and
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down the Mountains of the Heathenish Countries, may perchance, in some small measure, resemble those intoxicated *Jacobite* Rebels against their God, King and Country.

But when I consider how it is possible for sensible Persons (as doubtless a great many of those *Jacobites* be) to take such a false scent of running Mad against their own Interest, to all Intelligible Intents and Rational Purposes; I consider again with my self, whether the poor *Dissenters* have of late given *High-Church* any Provocation to be stir'd up to such Frenzical Fits of Ire and Wrath, I can't find but that all our Protestant *Dissenters* have been, generally speaking, very Inoffensive and Respectful to *High-Church-Zealots*, who must be doing something rather than lie idle, tho' it were but to tilt a little at their *Beaufreres* the *Romists*; for when the *Romanist* fattens upon it, then says *Pinnacle* to the *Conventicleer*, Don't you see, how the *Roman* feeds upon't, and how he turns wanton upon our hands, and leaps and skips into all our *Closures*, and we have no fence high enough to keep him out from peeping and leering over into all our best hedg'd *Arables*: Come, Brother Protestant, prithee help me to drive him into the *Pinfold*, or to make a new one for him, since he can leap over the old one, which is as you see, gone too low and weak for him. Which is no sooner comply'd with, and the *Papist* confin'd to his old Hole, but the *High-Church-Zealot* grows jealous of his Protestant Confederate, and underhand lets or slackens the *Roman* out of his *Pinfold*, or leaves it upon the Jar and spits in his Mouth, and tells him, He must not take it ill of him, for the surly *Conventicleer* was the sole occasion of it by his teasing *Hipocrisy* and other sly ways and means which he could not be Ignorant of himself; where-

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fore if he would help him to hunt the Conventicleer into his own narrow Boundaries, and so to stop up his barren Closures, that he may not be able to look over our Meadows, and much less to make inroads into our Pastures; and if we have success, you shall certainly have your Confinement enlarg'd, and perchance, have a squeek for the renewing a great part, at least, of your old Hereditary Lease, &c. which ends generally in a Noose, for all the fair promises of High-Church, which must have a care to fall into the Noose themselves (for all their Tool-making Policy upon alternative occasions with Dissenters as well as Papists by fatal turns) by that Parthian and Sybarritan way of running and racing, unless they reunite themselves to their eldest and ablest and more steady-principl'd Brethren the Low-Church.

Yet it must be own'd that there was some Provocation given to angry High-Church, by a Dissenting Pulpiteer, whose nauseous Termigancy has neither been serviceable to himself nor party, nor pleasing to any, but such like Pragmatical and Phantastical Youngers like himself. For that late Independant Preacher thought this Jacobit Popish Rebellion might be express'd by Non-Resistance with Priestcraft, since his Principle now is, it seems, or at least in the front of his Sermon, Non-Resistance without Priestcraft. High Church would do well to take his word for't; for 1st, He is one of those that can smell a T---d in Politicks, as far of, in his own Opinion, as the best true-bred Politician in the World. 2^{dly}, He is one of those, who have the greatest reason of any in the Universe, to understand the practical meaning of those modish terms, Resistance and Priestcraft; whereunto, he knows also how to clap the poor Negative, Non, either before or after either of those

those changeable terms, as occasion shall serve. 3dly, He is one of those who should never mention those words, Resistance and Priestcraft, for fear of Self-Application, or perchance, Self-Condernation, were it not upon such Emergencies. 4thly, He is one of those, who have gain'd the most of any at all, by the things signify'd by both those terms; for if his Congregation were not Priest-rid with a Vengeance, 'twould not be possible for him to be so impertinent and daring, as to expose them and himself in Print or Pulpit, after that insolent manner. 5thly, He represents, by a new sort of Hieroglyphicks, the Anarchical Rebellion and Priestcraft of his forefathers in 41. as well as the irregular confusion of the present Non-Resistance with Priestcraft, in the confus'd heap of Texts ill apply'd in that Sermon of his; at the first inspection therein, one may easily imagin to behold *Mar's* Mobbish Troops or the *Jacobit* Mobs Skreeking and Bawling one on top of the other with inaccentuated Clamours and Barbarous Hues, and without any other order or regularity, but that of confounding and confounded Priestcraft, which hoop'd and hollow'd upon the top of Drums in 41. and which appears with the like irregularity in the disorderly ranging of all his Canting Materials, especially in the unconnex'd heaping of Texts in that and most of his Sermons, with no manner of Regularity or Connexion, unless it be that of proving the quite contrary to what he pretended to force and farce them in for.

Such for example were the Texts he brought in by head and shoulders to prove, that *David* resisted King *Saul*, whereas they prov'd the very reverse; such also were his Quotations, in a scandalous Appendix to another of his Pulpit-
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squibs, wherein he pretends to blacken King *Charles* the 2d's Memory, under the scandalous pretext that he broke his Royal Word of granting the *Dissenters* Tolleration, upon his Restoration; whereas the very citations quoted there prove beyond all Fanatical Exceptions and Rebellious Aspersions, that King *Charles* the 2d did all that was possible for a Prince to do to gain them that indulgence from consent of Parliament; he begg'd and pray'd several Parliaments (as if it had been for a *Boon* for himself) to enable him to perform his promise, and to unite all his People in a Comprehensive Tolleration with one anothers Faults and Opinions; but the Parliament in their Address, *Die Veneris*, 27 Febr. 15. Car. 2. An. 1662. 'were of Opinion that his Majesties Declaration 'from *Breda*, was not a Promise in it self, but only a 'Gracious Declaration of his Majesties Intentions to 'do what in him lay, and what a Parliament should 'Advise; which was, that it was in no sort advisable 'that there be any Indulgence granted to such Persons 'who presume to Dissent from the Acts and Statutes 'of and for Uniformity and the Religion Establish'd, &c. Tho' his said Majesty in his Speech, 18 Febr. of the same Year and Session of Parliament, told them and declar'd, *He could wish he had such a Power of Indulgence to use upon occasion, &c.* But had that good natur'd King fallen out with his Parliament upon that account of sticking to his Declaration of Indulgence (as he said in 1672. Febr. 2. in his Speech to the Parliament he was once resolv'd to do) those very *Dissenters* then Non-Resisting with Priestcraft, would in all probability have been some of the first that would have stuck and struck against him, notwithstanding their wishing that they had Windows to their Hearts, that his Majesty (sometime after)

after) might see their Loyalty; wherein, I doubt, his Majesty would have found then no great stock of Non-Resistance without Priestcraft, however it may be now with their Hearts, which, I am apt to believe, have always more Holes than Windows, and more Concavities than Diaphonous Propylæums.

However, this Piler of Pillars of Texts of theirs atones in a great measure, for his Self-Condemning Reflection upon Priestcraft (in terms too oblique towards the National Church in general, and too little leaning towards Meetings) because his stock of Loyalty runs now high; I wish it continue, and I don't much doubt on't, and could wish all *High-Church* would scorn to be out-done in Loyalty, by such new pretenders to it, who nevertheless ought to be very sparing in publick Reflections, especially upon all those that are call'd *High-Church* or *Tories*; for doubtless all of them be not *Jacobites*, who alone are to be objects of aversion, or rather of our compassionate endeavours to convince them of their Rebellious Folly, in siding with or countenancing the *Papists*, for their *Idol-Pretender*; against such we are to cry and spare not; but that *Dissenting* Preachers or *Jesuits* should pretend to cast their Priestcraft and Persecution-Principles near the door of the Church of *England* in general, is something so extraordinary, that it seems Priestcraft in Perfection, and Forebodes something a Hatching, which may raise just jealousies of farther pretensions to break in upon the Constitution; tho' to give the *Dissenters* their due, this *Pretender* to Non-Resistance without Priestcraft, is the only one of those Heteroclitics, who has so unnecessarily endeavour'd to provoke the Church of late Years, and therefore it is hop'd
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that the foundest part of *High-Church* will look above such an inconsiderable muddy-headed *Dod* and *Cleaver-Man*, and only remarkable for Flattery and Pragmatical Insolence, which proves too termigant for his own Clan, who doubtless can't chuse but see the danger such a Turbulent Prig may bring them all into, of creating jealousies by forfeiting their incumbent Duty of Modesty and good Behaviour: For, their Patriot-Patrons the moderate Nationalists of the *Low-Church* hates Clamorous Preachers where ever they see them, or of what Church or Doctrine soever they Profess themselves Members, since by Noisyness, Priests always encroach'd on the State; who must expect no other usage in such a case from *Low-Church* or the *Wigs*, than what the like sawcy Pulpiteers meet with in *Holland*, viz. a Walking Stick and a pair of Posting Shoes; let the Incendiary Clamour come from what quarter it will, tho' 'twere pretended to be in Defence of the State, against the National Enemies; for the *Dutch* and the *Wigs* are fully persuaded, that Pulpit-Rockets against whomsoever they are cast, may casually and occasionally reach and even endanger the State-House; so that 'tis much at one, if a whole Church and State are attempted to be precariously ridden, by noisy Preachers, whether they be in short Cloaks or Cassocks, or whether they be *Presbyterian* Popes and *Independant* Jesuits, or *Church-Cardinals* and *University-Fryars*, they are all equally to be execrated and exterminated.

And this Pulpit-Cantecleer, with all the rest of the *Dissenting* Ministers and *Lay* Brothers and *Holy* Sisters, are farther to consider, that they must not take upon them the more, because the National Church in *Holland* and *Geneva*, seems to be nearer related or re-

sembling than ordinary, to their Anarchical Order; since, 1st, *Geneva* declar'd Authentically against their Unaccountable and Unnecessary Schism, in an Authoritative Epistle to that purpose directed to the University of *Oxford*, and sign'd by all the Ministers and Professors of the Church of *Geneva*, dated *Febr. 5. 1706.* 2^{dly}, The t^other Republican Church may occasionally do the like, and will constantly discountenance all unmannerly Insults upon the National Clergy and all uncivil Reflections upon Passive-Obedient and Non-Resisting Priest-Craft of all Denominations as well as Doctrines, and declare against all Ungentile, Unchristian and Unnecessary Provocations of the Priests or Bishops of the Church of *England* (which doubtless was the intent or effect of that reflecting Sermon) whether made by one or all of the Dissenting Brethren. 3^{dly}, The Dissenting *Papists* pay'd dear for their valuing themselves upon the Conformity of their Religion with that of Forreign States and Kingdoms; for had not the *Papists* here grown so intollerably Sawcy and Termigant, as to value themselves more than ordinary upon their Communication with the *French* and *Spaniards*, and at last to declare for them against *Queen Elizabeth*, in all probability they might have been intitul'd to the same or some of the Indulgence, that is allow'd to the *Papists* and *Jesuits* in *Holland*; so also in *Sweedland*, when the Popish Dissenters and Calvinistical Priests begin to be noisy and factious, and especially if their Dissenting Pulpits happen to reflect in the least against the National *Lutheran* Church, the Penal Law of *Castration* is immediately put in Execution.

And that might possibly have been the fate of this Trader in Heap-Texts, had he vented so many factious Titles of Sermons with his squinting Grimaces

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maces of Priestcraft to ridicule the generality of the National Church for the fault of only a few *Jacobits*; who together with the professedly *Rebellious English Papists*, did not make perchance much above 500 Rebels at *Preston*, and of them there were doubtless above three *Papists* to one *Protestant Jacobit*; and the *Scotch* Rebels at the same fatal place (where their Forefathers, upon a more honourable Errand, had been Beaten long before, by *Cromwell*) probably bore the same odds in Rebellion to both those *English Papists* and *Jacobits* together, as the *Papists* did to the pretended *Protestant* Jacks, viz. three to four; so that properly speaking, this late Rebellion is wholly owing to *Papists* and *Scotch Mongrel Jacobits*, to whom Rebellion is generally speaking, Climacterically Fatal as well as Climatically Natural; they begun to ruin their own poor Country, by making it the Seat of a Rebellious War, under *Dundee* in King *William's* Reign; and now they seem'd willing for its Devastation for the self-same reason of impossibilities as well as improbabilities, under Perjur'd *Mar*, in the most gracious Reign of King *George*; for, unless they intended to borrow Forces from *Lapland* and *Gasparia* or *Gypsy-Land*, and so proceed by Witchcraft and Sorcery, or our Sins fight for them, they have by much less hopes, humanly speaking, to be prosperous Villains, than their Rebellious Brethren seem'd to have, when they were back'd from abroad by the late great *Lewis*, and the unfortunate abdicated Prince himself then alive, and their Sovereign King *William* entangl'd in a dangerous Forreign War, than now, when the greatest Enemies to our Constitution, are most cut off by Death, or secur'd in a Prison, or lye expos'd to Human and Divine Vengeance, which they accelerate upon their own Heads by their un-

necessary and unprovok'd Rebellion, as well as by their uncommon and unnatural Perjuries. Those Mongrel Mobs in *Scotland* are probably much of the same proportion, as to *Papist* and *Protestant* Jacobit, as those at *Preston*, that is, three *Papists* to one *Protestant*, and twenty *Episcopals* perchance to one *Kirker* of the *Calvinistical* Order. Both those *Scotch* *Episcopals* and *Kirkers* seem to have join'd with the *Papists* more for Custom or Variety-sake and Tryal of Fortune (which they think can't be much worse with them than 'tis always at the time present) than for any distinct Notion they can possibly have of the *Pretender*, or his pretended Hereditary Right, or of any Interest they can have particularly in him more than any other. The Case and Motives of the *English* *Protestant* *Jacobits* be much at one with their *Northern* Brethren, with this only Addition, perchance common to them both, that if they should succeed (which God forbid) they think themselves Cock-sure of good Places or Preferments; but if they happen to share in the common fate, sooner or later, of all Rebels (which God accelerate) then think they, by losing of a little Turbulent Guilty Blood, their Friends at least may hope, according to former Reigns, to have their collateral and surviving Turbulency forestall'd by some good Posts, or prevented by respective Preferments, or in short pinnion'd down by some Powerful as well as Politick Influences of Trust and Profit; but that poor Maxim of some former Reigns (make your Enemies your Friends, and your Friends will be your Friends still, deal with them as ungratefully as you will) is much meliorated and succeeded by a far more Christian as well as Heroick Action; *I'll reward my Friends; I'll do justice to my Enemies; and du rest, I shall not fear what Man can do.* However,

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ever, that *Jacobit* Game of Petty Politicks has been often play'd to as little purpose as the insatuated Gamesters deserv'd, viz. to be the Laughing-Stocks as well as the Tools of the *Popish* Interest; for, what aim soever the intoxicated *Protestant* Jacobits may level at, 'tis certain they seldom or never hitherto have hit any other mark but that of reviving the sunk and abandon'd hopes of *Papists* and *Jesuits*, gaining their wicked designs at last of putting the Nation in Blood and Confusion one against another, for to enlarge our breach and reverse the whole shaken or shatter'd frame of our *Protestant* Constitution, under a *Popish* Pretender and his *Jesuitical* Innovations which would infallibly follow of course.

So likewise those Dissenting Preachers, who exasperated any part of the National Clergy either from or with any oblique Reflexive Angles of Criminal Rebellion of Priestcraft, as our *Independant* Text-tatler¹ has done in such general and crude terms, and even upon the Frontispieces of his frontless Pulpit-Libels (which yet by a strange Scare-Crow Antithesis, are all front and no Argument) such *Dissenters*, I say, become as much Tools to the *Popish* Cause and *Jesuitical* Engineering, as any *Jacobit* whatsoever, in any Homogeneous Machination to Disunite and Imbroil us. Tho' few or none of all the Dissenting Holders-forth were ever so bold and hardy (at least of late Years) as this Split-Text-Pretender to Non-Resistance without Priestcraft, yet 'tis plain they all agree to humble and weaken the National Church in general, as is demonstrable from their Countenancing the *Arian* Sectaries, so as never to Preach or Write a tittle against any of their Tenets or Persons, but on the contrary, do harbour and

encourage them, at least, tacitly and underhand ; for our modern pestiferous *Arians* do actually now herd amongst some of the *Baptists*, *Presbyterians* or *Independants*. Besides 'tis certain that when *W---ms* the *Presbyterian* Minister, had writ an Answer to the Book call'd, *The Rights of the Church*, all the rest of the Dissenting Brethren dissuaded him from Publishing it, for that only reason, because 'twould exalt the National Church too much, and make the Clergy too uppish, if that Book was cast down; tho' in reality, that Treatise was writ not only to abate the Haughtiness of some National Clergymen, but also to crop the Pulpit-Termigancy and Sawcy Priestcraft of some Dissenting Ministers, who are particularly distinguish'd by their Apish Postures and Phantastical Gestures in the Pulpit, as tossing of the Wig, and looking often upon the Watch, which is almost continually as well as whimsically a drawing out of the Fob by a Priest-riding Fop, who takes the words of God spoken by the Saints of old in his polluted Mouth, and repeats them by Roat as well as by Heaps, Interlarding them now and then with a few Play-Book-Repatees, which being occasionally spun out or fanatically snap'd off according as the hir'd time requires, makes up the Soup for the Priest-ridden Congregation; whom he as often, upon their happy Deliverance and approaching Departure from the Text-hearing Bondage, bids to stand and deliver (his greatest share of) their Purse, and presents to their Breasts all the Scripture-Arms that he can lug out of his Hireling Memory, with the other forc'd Mercenary-Bullying Expressions that he press'd out of Play-Books, under pretence of Charity for a Dissenting Ministry in the Country, or for breeding up of a new Brood of Schismatical Hirelings;

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but in reality for himself to spend at *Tunbridge-
Wells*, or at his Tavern-Club in ———, where
he is said to sing merrier Canto's than those at
the Meeting, and is himself as merry as the Night
is long; wherein perchance there's no great harm,
were it not carry'd on by Priestcraft and such sturdy
begging in the Pulpit for himself or others (which
he probably never gives to any himself, but to him-
self) that were it any where else and more directly
for himself, he would be in a legal sense, a Sturdy-
Beggar and a Vagrant by the Statute.

For that reason King *James 1st* compares the *Pres-
byterian* and *Independant Puritans*, the Protestant *Dis-
senter*s in his days, to the Hypocritical *Jesuits*; But
it is no wonder (says he in his Royal Pamphlet, styl'd,
The Premonition to all Christian Monarchs, Edit. Lond.
1609. Apr. 8. p. 44.) that *Bellarmin* takes the *Puri-
tans* part, since *Jesuits* are nothing but *Puritan-Pa-
pists*,---p. 45. I that was persecuted by *Puritans* there,
not from my Birth only, but even since four Months before
my Birth—and surely I give a fair commendation to
the *Puritans* in that place of my Book, where I affirm
(p. 46.) that I have found greater honesty with the
High-Land and *Border-Theeves* than with that sort of
People, &c. Let the Discrimination of those old
Puritan Dissenters and the *Jesuits* be ever so great
or ever so small, 'tis certain the Scandalous Differ-
ence between *High* and *Low-Church* of *England*, is
so much less and so very inconsiderable, that 'tis a-
mazing to think how 'tis possible, that after all the
noisy Pudder and Clamours that some of the *High-
Church* seem to make continually ever since *Arch-
bishop Laud's Metropolitan Supremacy*, down to these
distracted times, in some favour to the *Papists* and
French, in opposition to the *Protestant Dissenters*
and our Allies the *Dutch*; that, I say, after all those
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Huzzaing Flatulencies, those few *High-Church* Murmurers should not in good earnest mean any further than to have *High* Dominion founded in *High-Church* Graces, and to procure *High* Places to be extended only to *High-Church*-Pretenders; for 'tis plain, Dr. *Sacheverel's* Anti-Revolution-Principles, and Anti-Comprehension-Stiffness or Anti-Moderation-Severities, Dr. *Brett's* Priest-Confession and Auricular Absolution, *Benet's* Invalidity of Lay-Baptism, Dr. *Hicks's* Church-Independency on the State, and the High Notions of the Sacrament-Sacrifice, with the rest of the *High-Church*-Flourishes, as they make a stand for, so they make a stand at, and stop, stoop and drop (tho' often short) at Proportionable High Preferments. Neither do the *High* and *Low-Church* much differ about the gazing upon *Saxon* Homilies and the antiquated Constitutions of *Otto* and *Ottobon*, at least as to the Pompous Publications of them for a Monumental Show; for most of those Pretensions are but only *Rondement* and *Finement* Verbal, tho' they prove fatal as to the Scandalous and Unnecessary widening of the Schism and *χάσματα καὶ καύματα* in the very Bowels of the Church; whereas its true Wounds and Misfortunes are those that were bewail'd by the late Church-*Jeremiah*, Bp. *Ken*, who for the *Surcroix* of the amaze, was himself an unaccountable widener of the Verbal and Real Differences; which are nevertheless by all parties cast upon the Schismatical Denominations of *High* and *Low*, *Wig* and *Tory*, which are also as unaccountably kept on foot by the fatal consent of all. 'Tis certain those terms of *High* and *Low-Church* were first made use of by Non-Jurors, *Jacobites* and others, who always made it their open Profession and greatest Glory, to favour, at least in

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Noise and Clamour, and to abet the *French* and *Papists* more and above any *Protestant* Allies and *Dissenters*. The *Oxford* Historiographer, Mr. *Wood*, calls *AB. Laud's* Chaplain, Dr. *Heylin*, a *High-Churchman*; and the famous Author of the *Wolf Stript*, glories in the name of a *High-Churchman*; and Dr. *Sacheverel* in his Character of a *Low-Churchman*, was the first that fix'd that name of *Low* upon the moderate party of the National Church. Yet those *High* Gentlemen by vertue of a *High-Church* Privilege do truly call it a *Knaveish* Distinction and *Jesuitical* Design; whilst they chiefly set it on foot, and continually make use of it; so that 'tis all their own, and lies wholly at their own Door, even to take it away, if possible.

Neither do the *High* and *Low-Church* differ much as to their Charitable (beginning at home) Conduct in Discountenancing the Native and Domestick Fugitives from *Rebellious* and *Schismatical Popery*, upon their Conversion or Re-union to their National or *Protestant* Church; but as to their conduct towards the *Forreign* Refugees from their respective *Popish* Persecuting Countries, there is some considerable difference between *High* and *Low*; for *High-Church* does not think it at all Chronical, or Canonical, or at least not convenient, to encourage any *Profelutes* or *Converts* whatsoever, especially if such Refugees from their God (as *High-Church-Goliah*, *Sacheverel*, compliments them) are in the least likely to put their Necessities upon *High-Church-Granaries*, which must be always kept well guarded and well fill'd, for and with the true Hereditary Sons of the Church: *Not so*, says *Low-Church*, *we'll split the difference, we will give you up at Discretion the Native Convert-Refugees, provided you will help us in providing for the Foreign Fugitives from Persecution,*
who

who may be less dangerous than the *Native Converts*, in case of a *Relapse*, as well as less troublesome and burdensome in case of *Poverty*, and less encroaching and insulting in case of *Rising or Rivalling*; which last both *High and Low*, do Precaution themselves against, by unanimous Resolutions more than against their *Converts Renegading or Starving*; for all agree that *Superfluities* to the *Nouveaux Convertis* are *Temptations and Snares* on all sides; all likewise agree, that *Profelytes* should observe their *Quarantine*, and undergo their *Noviship*, or pass an *Examination and Probation* of a due *Conviction* by a *Penitential Proposal of Scruples* to a *Church-Minister*, and so go on and in, by the way of *Procession*, with an *Ecce Homo* (tho' the famous *Pelison* in his Letter to the *French King*, dat. 8 Octob. 1670. after his Perversion from *Protestantism* into *Popery*, told his *Profelyting Majesty* that his *Self-Conversion* was the only *Action* to be done without his *Majesties Knowledge, Help, Leave, or being Advis'd with*, till after it was done; which was taken to be such a high strain of undoubted *Sincerity* and disinterested *Conviction*, that nothing but a great *Pension for Life* and a *Master of Requests place*, were thought encouragement enough for it; but a *Popish Perver*t and a *Protestant Convert* are indeed two different *Provisionals*) but then they can't agree upon the additional *Office or exorcising Ceremony* for the *Reconciliation of Profelytes*, which *High-Church* looks upon as *Needless Pumps and Superfluous Comprehensions*, so that the *Low* try'd two or three times in vain at such *Liturgical Reviews*. But those *Profelyting fits* are but occasional, as the *Waves* run high, and only *Alternative*, according as who gets in the *Saddle*; in the *Reign of Queen Elizabeth* and *James 1st*, there was a great

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Call and Haryest of *Popish* Converts, and in the Reigns of King *Charles* the second and King *James* the second, the Wind blew fresh again from the National Church for them; but towards the middle of Queen *Anne's* Reign, there were some two or three Rams that leapt over the *Quakers* fold, such as *George Keith* provided for by the *Low-Church* in *Sussex* and another in *Reading*, pension'd by Bp. *Burnet*, with a few others; but under the *High-Church* Ministry, the *Presbyterian* Converts were invited by a fresh Mackrel-gale to bear away into some small Church-Livings, as one *Palmer* and two or three more perchance of that Dissenting Breed, who had, I suppose, all they aim'd at; neither was *Low-Church* so low, but that about the same time a *Popish* Doway-Fryar, as I take it, recanted at *Oxford*, and not long before, his Spiritual Lordship of *N——h* got a *Jesuit* Convert by the Back, or rather by the Conscience, and got him a Chaplain's Pension from the Queen, or Charitably provided otherwise for him; ever since, *Conversionism* has been at a stand with his Lordship as well as others. Not but Dr. *Hicks* had betimes also one *Carolle*, as I take it, an *Irish* *Popish* Priest for a Convert of his Non-juring Order of what is call'd *Jacobit High-Church*. More of Converts hereafter in a History apart. But one of the best of the *High* and *Low* late Agreements, is the encouraging of Noblemen's Younger Sons to be the Props as well as the Ornaments of Church Preferments, as the Abbees be in *France*; which will set the Church in a light inaccessible to *Dissenters* and learned Poverty, and Irreproachable to the *Roman* Church-Quality-Pride and Politick Vanity; and in time will perchance prove as great a Bullwork to the Church as the Abby-Lands are to the Reformation.

tion. How, and if ever, those amazing divisions will be made up into their natural cicatrizing Coalition, 'tis plain, that were it not the visible and palpable Interest of all our different *Protestant* Orders and Parties that the Church of *England* as by Law Establish'd, should keep its Prerogative of being the Governing and National Church, 'twould doubtless be in real danger in spite of all endeavours of the best of Princes and Senats to the contrary; especially, if *High-Church* will be content with no other balance but by giving the turn of the Scale to the *French* and *Papists* against our *Protestant* Allies and the *Dissenters* at Home, who nevertheless can't be said to grow formidable by *Popish* or Foreign Converts; since they seldom or never trouble themselves with Converts of any kind, or they them; whatever the *High* Recriminating Notions may be of *Jesuits* often Preaching in their unguarded Lay-Pulpits.

However, the *Anti-Jacobit* Pamphlet before me, concludes with a *Paranesis* to the *Dissenting* Ministers in general, and to the *Pretender* to Non-Resistance without Priestcraft in particular, viz. not to make unnecessary Reflections upon the National Church directly or indirectly, nor even unseasonably to provoke the Tories nor the *High-Church* Clergy, who would not so frequently nor in so great numbers Countenance or turn *Jacobites*, if they had not been so indiscreetly exasperated by the sawcy Termigancy of some few insolent *Dissenting* Preachers, who coming impotent with such plenary Indulgences, they think to conceal their old Hereditary Crimes and Rebellion and Priestcraft, by not only the new Opportunities of their occasional Loyalty and Sincerity, but also by their old Doctrines of *Imputation* of their own Guilt upon others Merits and Demerits. Lastly, the Pamphlet

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Pamphlet in hand turns the Apostrophe to Tories and *High-Church*, conjuring them by all that us'd to be dear and sacred unto them, *viz.* Church and State, Liberty and Country, Property and Protestant, not to give those irretrievable advantages to their Emulators, or Antagonists, or mistaken Enemies the *Dissenters*, so as to have the Rebellion and Priestcraft of the old *Presbyterians* to be deservedly charg'd upon them by the *new* ones; and not to suffer themselves to be provok'd to Passion or Revenge by them, but to look upon such exasperating *Dissenting* Preachers as so many uneducated Wretches, and deluded as well as Deluding Hirelings. And that on the contrary they should resume and read out with a more audible voice than ever, their ancient Practical Lectures of Loyalty and Charitable Sincerity, the essential attributes of the Church of *England*, and thereby endeavour to reduce those few Church-Members, that have been so unfortunately and dishonourably misled to be the Tools and Fools to the *Popish* Interest; and not to hate or derelinquish the HighWay of Loyalty or the Christian Road of generous Sincerity, because the *Dissenters* have occasionally jump'd into some of those seasonable and necessary Paths; but that *High-Church* should cordially Re-unite with their genuine and uterine *Low-Church-Brethren*, and both together should Prodramatically advance with Carismatical-Emulation, hand in hand in their wonted Inimitable Carriere of Loyalty (to King *George*) and Substantial and Edifying Sincerity to the Church of *England*, with Indulgent Pity and Compassion to Protestant *Dissenters*,---with a great deal more to the same reconciling purpose of a seemingly well-meaning Zeal, &c. But if *High-Church* continues still Implacable and Irreconcilable,

Irreconcilable, and that all must look upon even their faults and quarrels to be so exalted and sacred as not to be touch'd upon or spoke of by any besides themselves, then we must forever conclude with the late τῆ παύ Dr. Wake's *Appeal*, Pref. p. 2. *This, I confess, will be a perfect surprize, and will convince me, that some Men's (those New-Church-Patriots and Disciplinarians) Resentments are as much beyond Modesty as they are without Reason.* But still before these Reviews and Rehearsals of our faults of all sides be quite foreclos'd, our *Dissenting* Brethren must not forget to weigh and poize well with themselves and Friends whether it will prove for their Interest at long run, to inoculate their *English* Dissention and Non-Conformity into *Scotch* Homogeneous Kirk by a more than ordinary combining Commerce, as by sending Deputies to the *Scotch* National and General Assemblies, or even by sending Students, at least in too great Numbers, to their *Calvinistical* Universities; for *High-Church* is apt to be very Cholerick and to make Reprisals as well as to insist upon new Barriers and place it to the old Account, &c. Thus far Mr. Dyren thought fit, it seems, to fulfil (or rather to Essay upon) that great Precept of Fraternal Correction and Admonition.

12. Our stedfast Protestant Martyr, *Hugh Latimer*, was the Son of one *Hugh Latimer* of *Thirkeson* in *Leicestershire*, a Husbandman of right good Estimation, says *John Fox* in his *Acts and Monuments of the Church*, p. 1571. he was sent to *Cambridge* at fourteen Years of Age, where he was for some time such a zealous *Papist*, that he persuaded himself, he should never be damn'd, if he were once a profess'd Fryar; and made a publick Oration against that excellent Original Protestant, *Philip Melancthon*, with continual railing against all Reformers,

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formers, especially one *Stafford* a *Protestant* Reader in those days. But by hearing of *Tho. Bilney* M. A. his Confession of Faith one day in his Study, he was converted to be a *Protestant*. Some time after, having got an opportunity to Preach, he was resolv'd to begin the Reformation, by insinuating some familiar Notions of Worshipping and Serving God from the Heart; wherefore going up into the Pulpit on the *Sunday* before *Christmas-Day* in the Church of *St. Edwards* in *Cambridge*, *An. D.* 1529. and mentioning the usual Pastime of that season, he took an occasion to tell them, *That they must remember, when the Card call'd Heart was Triumph or Trump-Card, tho' it were the lowest of all, yet it took up or won the best coated Card of any of the other Colours, yea tho' it were the King of Clubs in self; with more of such Familiar Parables and Anagogical Applications of amphibious Customs and Seasons, in the nature of an Argumentum ad Hominem.* The Alarm was presently taken by the *Papists*, and the same game of Allegories was thought most proper to skreen the Fundamental Corruptions of *Popish* Morals from good Father *Latimer's* vigorous attack upon the Cittadel of Heart-Reformation by way of *Porta del Populo*; accordingly a *Dominican* Fryar, one *Bucknam* nicknam'd *Dr. Dufance* or *Domine labia* (*mea aperies & os meum annuntiabit laudem tuam*; the beginning of one of the *Psalms*, in the vulgate *Latin* Version) so call'd, because he had great thick Lips; who sent a Challenge to Father *Latimer*, to let him farther know, *That since it was Christmas time, as he himself had well observ'd already, and that he had begun the Christmas Game of Cards in the Pulpit, he was ready to answer him with the like Festival Game of Dice; and accordingly mounting the Pulpit, he told the*

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People, *He was come to have a Game at Dice upon the same head and hand that Father Latimer had play'd before at Cards, when Hearts was Trump; therefore, says the Jolly old Fryar, shaking a pair of Dice in his hand, let us cast for the Main, and with-all throwing the Dice on or by the Cushion, crys out, Cinque & quatre, is the Main, that is, says the old Jovial Gamster, I have brought five places of Scripture and four of ancient Doctors to dispute with Mr. Latimer.* Thus the Game went on between Reformation-Essays and Inveterate Corruptions; which certainly must have been accumulatively heap'd up, when Pulpit-Gaming was thought not to bear the most Forreign Analogy with Church-Edification, nor to be the least Instructive of all the Ecclesiastical Deficiencies in those degenerate days. However, *Latimer* was forc'd to promise the great Cardinal Inquisitor to keep himself within the prescrib'd bounds of temporizing Discretion; which he shew'd himself so much Master of, without renouncing his inward call to the Re-forming Province, that he was by the Patronizing means of *Dr. Butts* the King's Physician and the Lord *Cromwell*, made Parson of *West-Kingston* in *Wiltshire*, and after another reprimand or two from the *English* Inquisition of those times, was in spight of the old sticklers for Superstition, consecrated also Bishop of *Worcester*, by the additional fartherance of *Queen Anne*, who also promoted another of her Chaplains at the same time, viz. *Dr. Shaxton*, to be Bishop of *Salisbury*; who, together with Bishop *Latimer*, carry'd on the Reformation in their respective Diocesses as much as possibly the jealous Corruptions of those bewilder'd times could dispense with. But at last both of them dispensing too large proportions of Gospel-Medicines

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Medicines for the vitiated Palates of those sickly times of decaying Christianity, they were oblig'd again once or twice by the Grand *Esculapius* and Inquisitor General to swallow down an Emetick or two of the old strong Doses; that is, to Recant once or twice more, as far as was necessary to condescend to human Frailty, which was so very far gone with them both, that they could bear the operation of their respective Emeticks, at the same frightful Fires, that consum'd some of their more couragious Friends; for at first Bishop *Shaxton* was constrain'd to Preach a Recantation-Sermon at the Burning of *Anne Aschame*, *John Lassels* and other Protestant Martyrs in *Smithfield*, persuading them to do the like, but they would not, says *Stow*, *An. 1546. July 16.* And honest *Latimer*, in one of his Sermons before King *Edward*, owns he had submitted to King *Henry* the 8th at Discretion; *And I thank God* (says he, *apud Fox*, p. 1578.) *that my sayings were well accepted of the King, &c.* where he also insinuates, that Bp. *Ridley*, or *Cranmer*, or both, had done him some ill offices with both the Kings; for, 'tis otherwise as unaccountable, why *Latimer* should not have his Bishoprick of *Worcester* restor'd to him in King *Edward* the 6th's days, as why *Hooper* should be ordain'd Bishop of *Glocester*, and have the Diocess of *Worcester* only in *Commendam*. Both *Shaxton* and *Latimer* resign'd their Bishopricks to save their Lives, as the *Popish* Historians say, or rather to save their Souls, for not subscribing the Articles of the old *Popish* Superstitions, often spoke of before, or else upon both Motives; however both the respective Resignations were made by them both the same day, *July 1. 1539.* and both committed to the *Tower*, as I take it, or some other Prison; whence Bishop *Nicholas Shaxton*

was discharg'd upon his Recantation as aforesaid, on July 16. 1546. *Shaxton* did ungloriously long survive his Enlargement; but Bp. *Latimer* continu'd Prisoner till King *Edw. 6th's* Reign; he us'd always a cheerful Expression in his most serious Debates and upon the most weighty Subjects, even to the last Moment of his Life; which Cheerfulness on all Accounts the *Papists* wonderfully extol in *Sir Tho. More*, tho' they strangely vilifie and scoff at it in Bp. *Latimer*, according to their wonted Double and Anti-Sanctuary Weights and Measures. In a Conference with Bishop *Ridley*, apud *Fox*, p. 1560. col. 2. num. 62. honest Bishop *Latimer* declar'd in a plain jocular strain of Sincere Simplicity, *That the very Marrow-Bones of the Mass are altogether Detestable, and therefore by no means to be born with all, &c.* the same merry Phrase was in such a taking way and frequent use with him, that the simple and well-meaning Youth would commonly say to our humble Bishop *Latimer*, *Now Father Latimer, at the Marrow-Bones of the Mass*, especially when they saw him going up to the Pulpit, to which Apostolick Lectures and Catechistical Familiarities he mostly dedicated himself. Nothing shews more, that the harmless Mirth of that good old Prelate's jocular Expression was the Natural, or rather Supernatural, produce of a joyful Sincerity with a blameless Conscience than the primitive Simplicity and mortify'd Gravity of his Self-denying Attire, which is by *Fox*, *ibid.* p. 1599. as Unartificially set down; *He had, says Fox, a Kerchief upon his Head, and upon it a Night-Cap or two or a great Cap, such as Towns-Men use, with two broad Flaps to burden under the Chin; wearing an old Thread-bare Bristow-Frize Gown, girded to his Body with a Penny-Leather Girdleat, the which hang'd by a long string of Leather, his Testament and*

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This venerable old Prelate upon Queen Mary's Succession to the Crown, was sent Prisoner with his learned Collegue in Martyrdom, Bishop Ridley, to Oxford, whither the Bishop of Lincoln, John White, and James Brokes the Bishop of Gloucester, and John Holman Bishop of Bristol, were sent with a Commission from Cardinal Pool, to proceed against them. Ridley said, *He pay'd great respect to Pool for his Royal Extract and Abilities, but as he was the Pope's Legate he would shew no Reverence to him, nor be uncover'd before any that acted by his Authority.* After a long Discourse, and several Arguments, and a Nights Consideration granted them, they were condemn'd as obstinate Hereticks, and deliver'd to the Secular Arm, and the Writ was sent down for their Burning; whereunto being prepar'd, Latimer cry'd out to Ridley, *Be of good Comfort, we shall this day light such a Candle in England, as by God's Grace shall never be extinguish'd.* Thus fitting themselves for the Stake, and Gun-Powder being hang'd about their Bodies, the Wood was fir'd, which soon put Latimer out of his Pain, but Ridley having at first for some time more Wood than Fire about him, suffer'd a more lingring Torment. Thus Triumphantly did these two excellent Bishops end their Days and their Ministry. Latimer, who was eighty Years of Age, was regarded by all Impartial Christians (let Papists flout as much as they please) as a truly Primitive Bishop, having more of the Cheerful Simplicity of the first Ages, than of the Prelatick Loftiness and Ostentation of the latter Times. They suffer'd Martyrdom on the 19 Octob. 1555. The same Month and Year, the foremention'd Bishop

Nicholas Shaxton, after his Recantation, contenting himself to be Suffragan Bishop to *Thomas Thirlby* Bishop of *Ely*, compleated his Apostasy by his Cruelty, exemplify'd upon *William Wolsey* a Labouring Man of *Wisbich*, and *Robert Piggot* a Painter of the same Town, whom *Shaxton* being Chairman of the Commission with *Dr. Fuller* and *Dr. Steward*, Chancellor and Dean of *Ely*, and *Dr. Christophorson* Dean of *Norwich*, condemn'd for Hereticks to be Burnt, for holding, *That the Sacrament of the Altar was an Idol, and that the Natural Body and Blood of Christ was not Really Present in that Sacrament.* Whereupon *Shaxton* said, *Good Brethren remember your selves and become New Men; for I my self was in this fond Opinion once, that you are now; but I am become a New Man.* Ah! (reply'd honest *Wolsey*) are you become a New Man? *Wo be to thee, thou wicked New Man, for God shall justly judge thee, &c.* The rest of their Pamphlet-Trials and Examinations and Executions, may be seen at large in the Registry of the Bishoprick of *Ely*, and in *Fox*, p. 1557.

Our good old Bishop and Martyr, *Hugh Latimer*, publish'd several other Pamphlet-Acts and Monuments of the Christian Reformation, as well as of the Primitive Simplicity and Singleness of Heart; such was his *Memorandum*, that was order'd to be put in the place of Holy Water, for all People to read at their Entrance into the Church, viz. *Remember your Promise in Baptism, Christ's Mercy and Bloodshedding, by whose most Holy Sprinkling, of all your Sins you have free Pardon.* Another suchlike short *Memorandum* of Catechistical Principles, he gave all the Priests and Clerks of his Church, to be said to the People, when they were to give them what was then call'd Superstitiously

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Holy Bread, that they might understand what was the true Bread of Christian Holiness; as also *Latimer's Disputation of the Sacrament*,. Manuscript in *Bodleian Library Oxon*, 4to. D. 23. And in *Latin*, his *Oratio in Reformatione Religionis*, Anno 28^o. H. 8vi. Edit. Lond. 1592. in 8vo. &c. Besides Epistles, Answers, Apothegms, and other Pamphlet-Relicks of that plain honest Reforming Bishop and Martyr, to be seen in *J. Fox*, *ibid.* p. 1570. &c. *Latimer's* Sermon-Pamphlets were often publish'd and in a very great esteem formerly amongst the severer sort of *Protestants*, as containing the true Apostolical Genuineness of the Primitive Singleness of Heart, bearing a cheerful and unfeigned Testimony to the Gospel-Truths for a thorough Christian Reformation, &c.

13. *John Plough* Son of *Christopher Plough* of *Nottingham*, supplicated in the latter end of 1543. for the degree of Batchelor of the Civil Law at *Oxon*. His Uncle, *John Plough*, bought for him the Advou- sion of *St. Peters* Rectory at *Nottingham* for one turn, from *Tho. Hobson* the Prior and from the Convent at *Lenton*; the Uncle dying in 1538. his Nephew, our Author, became a zealous Minister of God's Word in the time of King *Edward* the 6th, but flying beyond the Sea in Queen *Mary's* Reign, he wrote at *Basil* in *Switzerland*,

A Treatise against the Mitred Men in the Popish Kingdom, &c. *The Sound of the Doleful Trumpet*, &c. And *An Apology for the Protestants*, in answer to a Pamphlet against the English Protestants, pen'd by one *Miles Hogeard* of *London*, Hosier; as also *Robert Crawley* and *William Keth* an Exile at *Francford*, writ against the same Catholick *Hogeard*, &c.

14. *Roberti Talboti Annotationes in eam partem Itinerarii Antonini, qua ad Britanniam pertinet.*

The beginning of which is, *Itinera hic sunt in Britannia, numero 15, &c.* Manuscript in Cotton-Library at Westminster, and in Bennet College-Library at Cambridge, and in Bodleys Vatican, &c. *Aurum ex stercore, vel de Ænigmaticis & Propheticis*, Manuscript, in 4to, in the Archives of Corpus Christi College. The beginning of which is, *Certe non est rarum, &c.* In this Collection are Verses call'd *Magistrates*, every one of which was formerly val'd at an ordinary Groat, &c. *De Chartis quibusdam Regum Brittanorum*, Manuscript in the Library of Bennet College in Cambridge, &c.

Our Author, Robert Talbot, was Born at Thorpe (either *Mandeville* or *Longa*) in Northamptonshire, and probably of the same Family with the Talbots of Grafton. He was educated in Grammaticals in Wikeham-School near Winchester, in Logicals and Philosophicals in New College Oxon, whereof he became Fellow after he serv'd two Years of Probation. On the 23d of June 1741. he was admitted to a Prebendship in the Church of Wells, call'd, *Wedmer Secunda*; and on the 9th of April, 1 Edw. 6. Dom. 1547. the Dean and Chapter of Norwich did by their Letters Patent confer a Prebendship or Office of Treasury of their Church on him; void by the Death of one *William Herydans*. And on the 27th of August, 5th and 6th of William and Mary, Dom. 1558. he gave to John Harpesfield Dean, and to the said Chapter of the Cathedral of Norwich, three Acres of Land in *Lakenham*; and soon after dy'd, and was bury'd in the Cathedral Church there. By Robert Talbot's Will, dat. 20 Aug. 1558. (*In Offic. Prærog. Cant. in Registr. Lostes. Qu. 6.*) he left the best and rarest of his Manuscripts to New College in Oxon. which Manuscripts did then lye at Thorpe and *Cranesley*, and
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Maintenance also for an Aniversary to be kept at *Thorpe*, for himself, Father, Mother, his Brother *John* and for his Uncle *Sir Richard Whitryns*; which Aniversary was to be perform'd for the present by *Sir Christopher* his Priest at *Thorpe* beforemention'd, &c. Not long after, there was another famous Antiquary, viz.

One *Thomas Talbot*, commonly call'd, *Limping Talbot*, from a Lameness in one of his Legs, Son of *John Talbot* of *Salebury* in *Lancashire*, Esq; (who dy'd the 30th of *August*, 1551.) was promoted to the Clerkship of the Records in the *Tower of London*. *Thomas Abington*, the sometimes Antiquarian of *Worcestershire*, in his Manuscript History of the Bishops of *Worcester*, makes an honourable mention of *Thomas Talbot's* Collections; which are since intitul'd by *Sir William Dugdale* thus; *Analecta quam plurima diversi generis, viz. ex quibusdam Chronicis, Cartis, aliisque Authenticis Registris, Epitaphia, Genealogia & alia ad rem Historicam spectantia*; still extant in *Cotton Library*, sub *Effigie Vespasiani*, D. 21. And his *Escaetorum Inquisitiones, de tempore Reg. Ed. 4.* &c. in the *Sheldonian Library*, Cod. MSS. num. 727. and 222. now repos'd in the *Heralds Office*, &c. Another *Thomas Talbot*, of the said County of *Lancaster*, entred into the Society of *Jesus*, An. 1598. aged 26. and after he had wrote several Books, died in 1652. &c.

15. *Henry Lord Stafford*, the only Son of *Edward Duke of Bucks* (attainted and executed for Treason in 1521.) wrote several things in the *Latin* Tongue, as well in Verse as Prose; which perchance may be still extant in the Autographical Repositories of some of the Viscount *Staffords* Family. However, he translated in *English* a Book intitul'd, *De vera Differentia regia potestatis & Ecclesiastica,*

elefiastica, & qua fit ipsa Veritas utriusque; written by *Edward Fox* Bishop of *Hereford*. This Translation was printed in 8vo. but when, it appears not in the Book. He translated also *Eraſmus's* two Epistles, wherein is declar'd the *Brainsick Headineſs* of the *Lutherans*. Lond. 1553. 8vo. and several other things, not commonly known. He gave way to fate in 1558. probably in *Staffordshire*, where he was Possessor of many Lands.

The first Noblemen of that Family were *Ralph Stafford*, *Hugh*, *Thomas*, *William*, *Edmund*, all Earls in the 14th Century; in the next were *Henry*, *Humphry*, *Henry* and *Edward*, whereof the three last were Dukes and Lords Constables; some take the first *Henry* to be the first Duke, and *Humphrey* only an Earl, and the t'other two, Dukes; but 'tis doubtless a mistake, for *Humphrey Stafford* being descended from a Daughter of *Thomas of Woodstock* and Duke of *Gloceſter* and Lord Constable, succeeded his Maternal Grandfather in those Titles. That *Thomas of Woodstock* was the sixth Son of King *Edward* the 3d, and created Earl of *Buckingham* in the Year 1377. upon his Father's Death by his Nephew King *Rich.* 2d, with a Pension of a Thousand Marks. *Thomas's* only Son *Humphrey* Duke of *Gloceſter* dy'd iſſueless, An. 1400. or rather murder'd, as his Father *Thomas* was at *Calais*, 1397. stifi'd with Beds and Pillows, as also the great *Humphrey* Duke of *Gloceſter* had afterwards the same fate in 1447. occasion'd by his Dutcheſs *Elenor's* Sorcery and *Henry* the 6th's Ambitious Queen; this Duke *Humphrey* was King *Henry* the 4th's Son. Before *Thomas of Woodstock*, there were three Earls of *Buckingham*, viz. two *Walter Gilfards*, and *Richard de Clare*, surnam'd, *Strongbow*, who was also the second Earl of *Pembroke*, his Father

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15. *Richard Croke* or *Crocus*, as he writes himself in *Latin*, was a *Londoner* Born; then, of *Kings College* in *Cambridge*, thence to *Oxon*, a Student in *Greek* under the famous *William Grocyn*; whence to *Lipsick* in *Germany*, where he was the first publick Professor of the *Greek Tongue*, that ever taught there. Afterwards, upon the Intreaties of Bp. *John Fisher*, he return'd to *Cambridge*, where he was made Orator about 1522. and *Greek Professor* next after *Erasmus* (who about that time had the Parsonage of *Aldington* in *Kent* bestow'd on him by Archbp. *Warham*, which he soon after resign'd.) About two Years after, he was made Tutor to *Henry Fitz-Roy* (base Son of *Henry* the 8th) Duke of *Richmond* and *Somerset* and Lord Admiral, and commenc'd Doctor of Divinity at *Cambridge*, and after some interval, was sent by the King to the University of *Padua* and elsewhere in *Italy*, to consult about the Unlawfulness of the King's Marriage with his Brother's Widow. Upon his return (as 'tis related by *Thomas Hatcher* in *Catalog. Praposit. Socior. & Scholasticor. Coll. Regal. Cantuar. MS. sub. an. 1506.*) the University of *Oxford* by great means (says *Mr. Wood*) and favourable Friends and fair Promises of large Allowance, invited *Croke* thither to be their Reader. Whereupon coming to *Oxon* in the beginning of 1532. when King *Henry* the 8th by his Charter, dated the 18th of *July*, did convert Cardinal *Wolfey's* College into that of *King's College*, as founded by King *Henry* the 8th, he the said *Croke* was made the third Canon of the twelve of that Foundation, and was there incorporated Doctor of Divinity as he stood at *Cambridge*. But in 1545. when the said College was converted into a Cathedral, Dr. *Croke* had
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alloted him an Yearly Pension of six and twenty Pounds thirteen Shillings and six Pence, in lieu of his Collegiate Canonry. In the Copy of his last Will and Testament (dated the 21st of August, and prov'd the 29th of the same Month, An. 1558. in *Offic. Præregativ. Cant. in Reg. Noodes Qu. 28.*) it appears that he was the Parson of *Long Buckby* in *Northamptonshire*, but that he dy'd in *London*, 1558. leaving behind him a Brother nam'd *Robert Croke* of *Water-Horton* in *Warwickshire*.

Richard Croke's learned Pamphlets were, *Introductiones ad linguam Græcam, &c. Elementa Grammatica Græca, &c. De Verborum Constructione, &c.* besides Translations made from Greek into Latin, from *Theodorus Gaza* and *Elysius Calentinus, &c.* He is said also to have pen'd some Satyrical Verses or Repartees upon *John Leland's* seeming Inconstancy in Religious Conformities, &c. but his most valuable Pamphlets for Scholastick Erudition, were his,

Oratio de Græcarum Disciplinarum laudibus. dedicated to *Nicholas* Bishop of *Ely*, by an Epistle before it, dated *Calend. Jul. 1519.* and *Oratio qua Cantabrigenses est hortatus, ne Græcarum Litterarum desertores essent*, printed together in 4to. but where or when, 'tis not express'd. Before and at the end of the said two Orations, *Gilbert Ducher.*

That Bishop of *Ely's* name was *Nicholas West*, who became Bishop of *Ely* in *October, 1515.* he was Born at *Fulham* near *London*, where his Father, *John West*, was a Baker. This Bishop *West* (says our learned Bp. *Godwin*) kept daily in his House a hundred Servants; to the one half thereof, he gave Yearly four Marks Wages, and the rest forty Shillings a piece; besides four Yards of Cloth for a Winter Gown, and three Yards and a half for a Summer-Coat

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for each of them. He gave daily at his Gate warm Meat and Drink to two hundred poor People, and in time of Dearth, or any other straits of time or weather, he us'd to distribute several Sums of Money to the Poor. But being chosen by the Queen for one of her Advocates against the King's Divorce, and thereupon Pleading and Writing in that Cause accordingly, he at last fell into the King's Displeasure, which Honest Charitable West knowing how fatal it might prove to him, fell also into an Infirmary of Body as well as an Uneasiness of Mind; which Distempers being heighten'd by a Recrudescency of a *Fistula* near his Fundament, brought him to finish his course of a Christian Life, on Apr. 6. 1533. after having apply'd the considerable Revenue of the Wealthy Bishoprick of *Ely*, for the space of seventeen Years and six Months, according to it's first Foundation and Original Purpose, to the comfort and help of the Poor. His Canonistical Pamphlet against the King's Divorce, is scarce to be found, no more than any of the rest of his learned Manuscripts, except what is to be found in the Archivium of that Diocess. It may be further added to his Episcopal Charity (which was ever *Kara avis in terris, nigroque simillima Cygno*) his Aversion to the Persecuting of those, whom the rest of his Popish Prelatick Brethren call'd *Hereticks*, as may be evidenc'd by the Collationing of the Registry during his Episcopacy, with those of the other *Papistical* Bishops in his time, both before and after; for if I mistake not, scarce one ever suffer'd under him for any Opining, Gospelling or Reforming Exertions. Tho' Dr. Crake seems to have been as to the main of Charitable Bp. West's Sentiments in the Case of the Unlawfulness of the King's Divorce,

vorce, yet 'tis certain neither of them were so
 wedded to the Queen's side, but that they could
 conform as well as submit to the King's Supremacy
 to all Intents and Purposes; but the backward and
 unwilling Air of their Compliance kept them both
 from any further Preferment in King *Henry* the
 8th's Reign, especially *Dr. Croke*, who for the same
 reason miss'd it in King *Edward* the 6th's Days,
 and in Queen *Mary's* time he fail'd of any great
 Advancement, because of his former dissembling
 with his genuine Inclination towards the *Popish*
 party; whereof doubtless he was one of the most
 learned; as *West* and *Croke* together were two of
 the most upright of that Faction.

Notwithstanding *Dr. Croke's* own variable Compli-
 ance, he must needs cajole the learned *Leland's* Occa-
 sional Conformity. Such Emulous Self-Presumpti-
 ons of the Comparative Degree in the Self-Applica-
 ble Pretensions to the mutual appropriated Religion
 of reciprocal Christianity, is the very bane and de-
 cay of all Professions of Orthodoxy. For nothing
 is more common than to hear a Reverberative Re-
 percussion of Alternative Exprobations of *Atheism*
 and Irreligion, one to another, even amongst the
 nearest Acquaintance, viz. 'such a one is as much a
 'Christian as an untransplanted *Negro*; or such a
 'one belongs more to a *Jewish* Synagogue or a *Hea-*
 'then Temple, than to an *Orthodox* Church; or, if
 'they hang such a' one for Religion, they do him
 'wrong; or, he has his Religion to seek; or, his
 'Church wants a Being as well as a Name; or, he
 'has no other Religion than his Interest; or, if he
 'is not a *Deist* or *Mahometan*, he is nothing at all;
 'such a one is a meer *Heathen*; he is of no Church
 'at all; the t'other has travell'd and study'd abroad
 'and therefore a great Scholar, and be sure a dan-
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'gerous and cunning Man, and certainly a *Jesuit*;
 'another is *High-Church*, therefore a *Papist*; he is
 ' *Low-Church*, and therefore a *Presbyterian* or worse;
 ' such a one is a poor begging Convert from *Popery*
 ' or *Presbytery* to the National Church, for no other
 ' end but to drudge for a Livelyhood, and therefore
 ' is an Apostate, or still a Republican or a *Jesuit* in
 ' Masquerade; you go sometimes to the Church
 ' and sometimes to the Meeting, therefore you're
 ' a *Latitudinarian*, or a *Sermon-Taster*, or a *Wag-*
 ' *Tale Seeker*, without any settl'd Principles or
 ' Religion, like a Refugee from his God; and such
 like Innumerable as well as Unrehearsable Reviling
 and Slandering of one another upon the reduplicative
 account of the mutual upbraiding each other
 for the want of all Religion in General; which appears
 the more Melancholy because the less Curable;
 especially amongst our *Nationalists* and *Toleratists*,
High and *Low*, or those that are indulg'd and others
 that are conniv'd at. Which reciprocal Reflections
 and Aspersions seem (I say) so much the more Deplo-
 rable, by how much the less they seem Retrie-
 vable and Reconcilable, without a Miracle; since
 the private Animosities grow hourly into Party-
 Factions; and from thence advance into the open
 Field of daily Sedition and Implacable Rebellion
 to King and Country, as well as to Piety and Reli-
 gion, which being so much contended for and pre-
 tended to in Words, will at long run be quite lost
 in very deed, unless Christian Charity be in good
 earnest more reviv'd amongst us, in all its Branches
 and all its Uses. Such Fiery-hot Reverberatories
 of Self-pretensions to Religion, may be furnish'd
 with sufficient Christian Coolers in that excellent
French Protestant's Present to the Publick, styl'd,
Theses Theologicae variis temporibus in Academia Seda-
nensi

nenſi edita & ad diſputandam propoſita. Authore Lu-
dovico Le Blanc verbi Divini Miniſtro & Theologia
Profeſſore. In quibus exponitur ſententia Doctorem Ec-
cleſia Romana & Proteſtantium, in folio, Oxon, 1675.
price 20s. & D. Nicol. Hieronymi Gundlingii P. P. O.
in Academia Fridericiana Obſervationum ſelectarum
ad rem Litterariam ſpectantium, Tomus 1. Francof. &
Lipſ. 1707. in 8^o. where in his ſecond learned Ob-
 ſervation, he proves at large, That to call Mr. Hobs
 or any other ſuch like free thinker, an Atheiſt or
 Deiſt, or any ſuch Reproachful Names, is an unmanly
 and unmannerly piece of raſh Judgment, and Impoſſible
 as well as an Irrational Diving into the Unrevealable Re-
 ceſſes and Situations of Man's Soul, and laſtly an Un-
 human as well as Unchriſtian Breach of Charity and
 Veracity.

But our own Eyes and Ears are daily ſub-
 pœna'd *valentes volentes* to be Evidences in far
 more Abominable and Freſher Caſes of ſuch Self-
 Repercuffive Recriminations of our mutual wants
 of Religion; whereof ſome of the lateſt and harſheſt
 inſtances have been Actively and Paſſively ſet
 down by the Reverend Mr. B---ſſet in his *Modern*
Fanatick; where to the Aſtoniſhment of all Man-
 kind, 'tis recorded in Par. 1. p. 35. 'The ſame
 'Persons who make the *Presbyterians* worſe than
 'Papists, nay worſe than the Devil,---p. 49. What
 'a Monſtrous Aſſertion was that in a Sermon at
 'Mercers-Chappel, Jan. 15. 1709. that all Extem-
 'pore Prayer (not excluding that appointed in our
 'Office of Ordination, which is alone a ſufficient
 'Warrant of the Church) to be the Inſpiration of
 'the Devil. I ſuppoſe 'twas borrow'd from Mr.
 'B---s Parallel Sentences, that 'tis an Abominable
 'Invention, and the Engine that Satan ever us'd
 'to ſubvert our Saviour's Kingdom----Par. 2. p. 22.

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he gives us a tast of his Charity; *I protest* (says Dr. S-----rel's Vindicator, Mr. L-----b, Jun.) *I am afraid the Wigs will Worship the D---l, and offer their Sons and Daughters at his Altar----* p. 23. 'The rest 'is a furious Declamation against those in general, 'that are call'd Moderate Clergymen; all whom, 'he declares, in his excess of Charity, perjur'd before God and Man, &c. What glaring Abuses be these one of another! And to compleat the Admiration, that very same hot Glas-House, or even hot-scented Draught-House, and who wanted but more time to be seven times Hotter, is now become as many times Cooler; that is, from a Tory-Rory-Boy, he is become a cool-temper'd Wig (if my breviate be right) and from a *High-Church-Flier* is now a moderate Clergy-man; turning his former Red-Fiery Alembick into a temperate *Balneum Mariae* of a gradual and occasional Heat; and transmogrifying his Roaring Lion into a moderate Meek Lamb. Which seasonable *Metamorphosis* God of his Infinite Mercy grant to all of that Roaring Species and of that Calenture-Complexion, whether our foresaid *Lamb* ever was or is still one of those fierce *Panthers* or no.

However, tho' he be a Convert from *High-Church* to *Low-Church*, he need not fear to be revil'd with what is often said by *High Conformists* to the Converts from *Popery* and *Presbytery*, that they turn Profelytes for to live more easily or more licentiously, since his Duty and his Interest do still meet as happily as they join'd him before. Only he is to consider with a serious Moderation (according to the Affirmative Resolution of that solid Moderatist Mr. *Talents*, M. A. and late Senior Fellow of *Magdalen College Cambridge*, in his Golden Pamphlet, *Of the History of Schism*, Edit.

1705. p. 107. 117, 123, 124.) whether 'the Dissenters
 ' way does not greatly strengthen the Church against
 ' all sorts of Ungodly Men, and in particular against
 ' Papists, and whether 'tis not a Duty as well as Law-
 ' ful for the Non-Conformists and Conformists to
 ' join sometimes in Spirituals as well as Temporals,
 ' and to Communicate with one another as well as
 ' with the Protestants abroad, &c. and at last to con-
 clude in the Affirmative with our great Chillingworth
 against Knot, c. 6. §. 39. and our greater Bp. Stillingfleet
 in his *Irenicon*, Par. 2. Ch. 6, 7, 8. Accordingly Mr.
 Baxter resolv'd many Years ago, that, He would
 chuse constantly to join with such a Church as he thought
 most according to Christ's Mind, and sometimes with
 the Episcopal, sometimes with the Congregational, and
 sometimes with the Sober Anabaptists, if they would
 permit him. This some judge (says Mr. Tallents, *ibid.*
 p. 213.) a Right and Noble Principle, a Commendable
 Practice, and fit to destroy damning Schism. Yet one (Mr.
 Thomas of Christ-Church, printed 1676.) hath not
 been asham'd to write ' that the Prelatists hate the
 ' Puritans more than the Widdringtonian Papists
 ' (such as the French, who declare against the Pope's
 ' deposing Power) and combine with them to root
 ' out the Puritans. Not long after, such another
 one, or rather worse, improv'd that High-flying
 Doctrine to that degree, that he (Richard Thompson,
 Clerk) was impeach'd by the House of Commons,
Ven. 24 Dec. 1680. for having preach'd at Bristol,
That the D ——— I blush'd at the Presbyterians ———
that a Presbyterian Brother, qua talis, was as great a
Traitor as any Priest or Jesuit ——— that he hop'd
the Presbyterians would be pluck'd out of their Houses
and their Houses Burnt. With other things agree-
 able to the High-flying Spirit of the Famous Do-
 ctor and Practice of his Mob. But the sudden Dis-
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resolution of the Parliament put a stop to the Impeachment. See the Reverend Mr. Bisset's *Modern Fanatick*, p. 34, 40.---*Pudet hac opprobria nobis, & dici potuisse & non potuisse refelli. Si quoties peccant homines, sua fulmina mittat Juppiter, &c.* Let us for shame say with our Church and Scripture, *To the Lord our God belong*---and we lie down in our Shame, and our Confusion covereth us, because we have sinn'd against the Lord our God, we, our Priests, &c. Brethren I count not my self to have apprehended, but this one thing I do—I press toward the Mark, Phil. 3. 13. &c. The best Coolers and Healers of such Impetuous Invectives against one another, are the Judicial as well as Judicious Speeches of the present Bishop of Sarum, late Bishop of Lincoln and Bishop of Norwich against Dr. Sacheverel; whose Interest and Duty being pretty well in Conjunction at present, 'tis hop'd he will endeavour to Reconcile his False Brethren, by following the Changeable Lamb as aforesaid, in turning Charitable and Meek, in order to accompany the Unchangeable Lamb of God for ever.

16. John Robins was of Staffordshire, and Fellow of All Souls College Oxon, then Chaplain to King Henry the 8th, who made him Canon of Christ Church, Oxon, and Canon of Windsor in Decemb. 1543. and in fine he became Chaplain to Queen Mary. He writ several Astronomical and Astrological Pamphlets; such as,

De Culminatione fixarum Stellarum, &c. De Ortu & Occasu Stellarum fixarum, &c. Annotationes Astrologicae, &c. Annotationes De Edwardo 6. &c. De Prognosticatione per Ecclipsim, &c. De Portentosis Cometis, &c. all which Pamphlets in Manuscript were sometimes in the choice Library of Mr. Thomas Allen of Gloucester-Hall; after whose Death they coming into the hands of Sir Ken. Digby,

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were by him given to the *Bodleian Library*, where they yet remain.

The ingenious Author, Mr. *John Robins*, paying his last debt to Nature, 25 Aug. 1558. was bury'd in the Chappel of St. George at *Windsor*. Over his Grave was soon after a Marble Stone laid, with a large Inscription thereon.

Since this Mathematician, with most others of those days, seems to stick to the vulgar Notions of the Ptolomaical Judiciary Astrology, concerning the Influential Prerogative of the Stars and Comets; 'twill not be amiss to recommend a Pamphlet of a later Date, as well as of an Opposite Tendency, levelling directly against all such Planetary Pretensions; the Title of this Neoterick Tract against Judiciary Astrology runs thus, *Questio Medica Cardinalitii Disputationibus mane discutienda, die Jovis 23. Aprilis Nicolao Raissant Doctore Medico Moderatore. An Cometa morborum prænuntius?* in 4to. *Paris*. 1699. wherein the Astrological Influences of the Heavens are Morbifically and Politically as well as Learnedly declar'd against, and all Mankind set Free and Fearless from any Apprehensions of Planetary Governments, forcibly entring or descending here below, as to any Morbifick Immissions, Political Prognostications or Ethick Influxions. Those and the other Astronomical Notions broach'd by our Mathematical Priest, Mr. *Robins*, may be farther supply'd by *John Hevelius's Annus Climactericus, sive rerum Uranicarum Observationum Annus 49. &c. Gedani in folio, 1685.* The great loss sustain'd by the ingenious Author's having his House accidentally Burnt in *Septemb.* 1679. was the occasion of entituling this Collection of Astronomical Observations, which he had begun some Months before, with the Climacterical or Fatal Year; some of them were made in favour

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and in the presence of our excelling Doctor and Captain *Hally*, whose method of taking Uranical Observations, had been, it seems, question'd by another able *English* Astronomer. Mr. *Hevelius* has also inserted an Account of the New-appearing Star in the Neck of the Constellation, call'd the *Whale*; which he continu'd to observe from the Year 1678. to *August* 1683. with innumerable more Modern Improvements and Discoveries in Astronomy.

17. The most Universal Scholar of that 16th Century, and the most Practical Restorer of all Arts and Sciences, was *Robert Record*, a *Welsh*-Man Born, of a gentile Family, and Fellow of *All-Souls* College *Oxon.* being then only Batchelor of Arts in 1531. and in 1545. was created Doctor of Physick at *Cambridge*. He was the first that taught the Mathematicks with such a Methodical Perspicuity in the Memory of Man, as the *Oxonian* Historiographer well observes; as also the first publick Professor of *Geometry* and *Algebra* in *England*; yet to the indelible shame of all the *Mecænas's* and Wealthy Scholars of those days, that great *Cambrian* Scholar was confin'd a Prisoner to the King's Bench, for the incurring of necessitous Debts by reason of the Penurious straightness of his Fortune; where he concluded his last day in the beginning of the Year 1558. and probably ingloriously bury'd at *St. George's* in *Southwark*, near the foresaid Prison. Nevertheless that transcending ancient *Britain*, Mr. *Record*, found providential means to transmit to late Posterity, the following surviving Monuments of Universal Literature, viz.

The Image of a true Commonwealth, &c. Of Anatomy, &c. The Urinal of Physick; or, Of the Judicial of Urines, reprinted in 8vo. at *Lond.* 1582.

&c. with several other Tracts in Divinity, &c. which may be seen in part, in *J. Baleus* and *J. Pitseus*, &c.

The Grounds of Arts, touching the perfect Work and Practice in Arithmetick, in whole numbers and fractions, &c. the second Edition was corrected and augmented by the famous Mathematician, *Dr. John Dee*, the third Publication was mended by *John Mellis* a Schoolmaster, in 8vo. *Lond.* 1590. the fourth was manag'd by *Robert Norton*, the fifth was improv'd by *Robert Hartwell* Practitioner in Mathematicks in *London*, the sixth Edition was farther improv'd by *R.C.* &c. all which Editions and Additions were printed together at *London* in a thick 8vo. *An.* 1623. &c.

The Whetstone of Wit, containing the Extraction of Roots, the Coslick Practice, with the Rules of Equation and Works of Surde Numbers, *Lond.* 1557. 4to.

The Path-Way to Knowledge, containing the first Principles to *Geometry*, as they may be most aptly apply'd unto Practice, both for the use of Instruments, Geometrical and Astronomical, and also for Projection of Platts in every kind, *Lond.* 1551. 4to.

The Castle of Knowledge, containing the Explication of the Sphere both Celestial and Material, and divers other things incident thereunto, &c. *Lond.* 1556. folio, and 1596. 4to.

A Pamphlet-Dissertation upon *Mr. Record's* Britannick Performances in the Mathematicks and Physick, found amongst the Manuscripts of *Dr. Michael Davies*, is as follows;

That ingenious *Welshman*, *Mr. Record*, had scarce any Precedents or Patterns in his *Encyclopadia of Learning* to Copy after, unless it was *Bp. Tonstal's* mean

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mean Essay, *De Arte Supputandi*, which was not publish'd till the Year 1522. but *Record's Practicall Arithmetick* was before it in performance, and inconsiderably behind it in time, if at all. *Petrus Ramus's Arithmetica & Geometria, & Schola Mathematica*, were not printed till 1569. at *Basil*, and that very same Year, *Cornelius Gemma Frysius's Ars Cyclonomica*, at *Antwerp* in three Tomes, and *Sim. Stevinus's Arithmetick* in *French* was not publish'd till 1585. and the rest of his *Mathematicks* at *Leiden*, 1586. and *ibid.* 1608. tom. 5. and *Mauritius Ghetaldus's Promotas Archimedis & De Parabola* were not edition'd till 1603. at *Rome*. 'Tis true, *John Regiomontanus's Epit. in Almagast.* was publish'd in 1496. and his *Disp. Contra Cremon. Diliramenta*, in 1488. And some of the Mathematical Operations of *John de Lignieres*, *John Dauck*, *John Estuidi*, *John Eliger de Gonderseven*, and a few more raw Mathematicians of the 14th Century, might have been publish'd about the same time; tho' the *Greek Algebrician Monk, Barlaamus's*, of the same 14th Century, *Logistica* was not printed till 1572. at *Strasburg* in *Alsatia*, and afterwards at *Paris* in 1600. Nor was *Fran. Vieta's Mathematical works* printed before 1589. at *London*, and then at *Turin*, 1591. in two Volumes. And even *Diophantus*, the Original *Algebrist* of *Arabia* in the 4th Christian Century, was not printed till the Year 1575. at *Basil*, and in 1585. as also *Euclid* and *Archimedes* were not printed before 1533. and 1544. at *Basil*, &c. So that the Encyclopediacal course of Learning publish'd by our learned *Welsh Record*, was perfected by the penetrating genius of that *Cambrian πολυμαθίστατος Adept*; whose Physical Publications were also so far Originals, as to have no other Copy or Records to judge by in his Urinal

Tribunal, but a little old Memorial register'd by *Theophilus* in his Pamphlet, *De Urinis*, which was printed first of all at *Venice*, in 1483. and 1493. and 1523. and 1533. at *Bale*, and in 1567. at *Paris*; where at last it was also printed in *Greek* and *Latin* (all the other Editions having been in *Latin* only) by *Frederick Morel*, Professor of Physick at *Paris*, in 1608. and in 1639. and finally at *Leiden* in 1703. with this Title; Θεοφίλου περὶ ὕδρων βιβλίον, *Theophili De Urinis Libellus*. *Thomas Guidotius* de novo vertit & notas adjecit una cum Prolegomenis in quibus de potulentorum transitu ad renes — cui accessit ejusdem *Theophili* de excrementis tractatus, luce & Latio nunc primum donatus. in 12^o. of about 270 Pages.

The learned Mr. *Guidot* takes notice that some fondly imagine, that this *Theophilus* is the same with him, to whom the Acts of the Apostles are address'd by *St. Luke* the Evangelist, who is suppos'd also to have been a Physician by his Secular Calling. If he be *St. Luke's Theophilus*, he may be a good evidence against *Arianism*; for, there's a Prayer at the beginning and ending of that *Greek* small Tract, where *Christ* is expressly call'd, *Our God and the True God*, &c. Much about the same time with Mr. *Record's Urinal's* first Edition, came out *Euricii Cordi Simesusii, De Abusu Uroscopia Conclusiones, earundemque Enarrationes adversus mendacissimos Errones Medicaistros, qui imperitam plebeculam vana sua Uroscopia & Medicatione, misere bonis & vita spoliant*, in 8vo. *Francos.* 1546. and co-incident with *Record's* second Edition, follow'd, *Petri Foresti Alcmariani libri 3. De incerto ac fallaci Urinarum Indicio adversus Uromantas & Uroscopos*, in 8vo. *Antw.* 1583. (& in 5^{to} seu penultimo tomo ejus Operum in fol. *Francos.* 1610.) And the next Year after came forth

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forth *Gulielmus Adolphus Scribonius Marspurgensis's* Pamphlet, *De Inspektione Urinarum contra eos qui ex qualibet utina, de quolibet morbo judicare volunt*, in 8vo. Lemgovia, 1584. and *Basil.* 1585. And three Years after that, was usher'd out *Salustius Salvianus's* double Pamphlet, *De Urinarum differentiis, causis & judiciis*, Rome in 8vo. 1517. See *Samuel Fuchsius Custino-Pomeranus* in his *Metoposcopia & Ophthalmoscopia, & Instit. Med.* lib. 15. cap. 1. & *Willis*, *Dissert. De Urinis*, cap. 6. & *Vander Linden*, *Manuduct. ad Med.* p. 59. &c.

Tho' neither our great *Dr. Willis*, nor any of the first Class-Physicians, be absolutely against all Inspections or Prognostications of Urine, yet our present Coll--- Ph---ns, seem to utterly abandon all those ancient ways of Consultation and Antecessary Practice to our more Irregular, that is, Poorer Quacks. 'Tis true, some of the latter make a Living Regular enough, of that one Irregular Branch of the Urinal Vein of Physick; so do the former make a shift to keep a Regular Coach, by the ways and means of one Regular Medicine or two, approv'd by the daily Practice of venerable Alms-Women and experienc'd Parish-Nurses; with this only difference, that what those Lady Doctresses call, *Extractum Rudii & Diascordium*, the Coach-Doctors prescribe in Mysterious Scrowls by the wonder-working Titles of, *Pillula Eustachii & Confectio Fracastorii*; tho' probably the Coach-Doctors read as little of *Eustachius* and *Fracastorius* as the Horse-Doctors. It must be own'd those two great *Italian* Scholars of the 16th Century, did contribute very much to the Reformation of Learning in General as well as of Physick in Particular; especially as to the *Galenick Rationale*, and *Methodus curandi*. *Hieronymus Fracastorius* was a Native

Native of *Verona*, *Eustachius Rudius* was of *Modena* or *Utinum*: *Fracastorius's* first Book publish'd, was his *Homocentrica & de Causis Criticorum Dierum Venetiis*, in 8vo. 1538. and his second Production, was, *De Sympathia & Antipathia, & Contagione*, *ibid.* in 8vo. 1546. All his Works were printed together at *Venice*, in 4to. 1555. and at *Geneva*, in 8vo. two Volumes, 1584. And *Rudius's* performance that was first publish'd, was his Pamphlet, *De usu totius Corporis Humani*, Venet. 1588. in 4to. and his two last were, *De Morbis Occultis & Venenatis*, Venet. in folio, 1610. and *De Anima*, Patavii, in 4to. 1611. &c. Both those Medicines must also be own'd to be two of the best of all the *Galenick* School and Dispensatory, and of the most Universal and most Useful Tendency; especially, if *Eustachius's* extract be mixt with some proper Chymical Preparations, (*viz.* Turp. Min. ad Gr. iv. or Calomel. ad Gr. xx. to twenty Grains of the Extract) scarce any Distemper, even a Clap or Pox it self, can stand long before it, if it be dispens'd by a Skilful Hand. So likewise *Fracastorius's Confect* is an excellent Specifick against all manner of Fluxes, provided it be administer'd by an able Physician. I have known a noted Practitioner, who Locally succeeded a fam'd Wealth-gathering Doctor to have done wonders with it in stopping Fluxes in Young Children and Old Women; but in stronger Constitutions, it comes off but Poorly, by reason of the Weakness of its opiat-Faculty; wherein consists the Capital of its Anti-Diarrhetical Virtue; for, there is but one Grain of *Opium* to five Drams and Gr. XII of fifteen several *Aromatick* and *Corrective Gum-Ingredients*; and it being scarce safe to give much above three Drams in a Dose, by reason of the Clogging and Dreg-

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gish *Menstruums* of *Galenick* Electuaries, viz. Honey and Canary; which was the cause, as some think, why the fore-hinted *Crassus* or *Crasus* of the Physicians, would have little or nothing to do with Electuaries, but mostly practiz'd in Powders; especially that of *Florrentin Orrice*, styl'd, *Species Dia-Ireos*, or vulgarly *Diaireos*; the *English* Orrice is a sort of a Blew Flower-de-Luce, whose juice mixt with a little Honey is very good against the Dropsy, so is also the *Florentine Orrice* in a great Measure, but more particularly prevalent against Colds and Coughs and all Pectoral Obstructions; the Compound Powder is thus made; take Orrice-Roots half an Ounce, SugarCandy, *Diatragacanthum Frigidum*, Ana two drams, make them into a Powder, which some call *Simple*; yet for all its Simplicity, got a Compound Estate for that famous Practitioner, of above 150000*l.* with scarce any other additional Medicines, besides the Oils of sweet and bitter *Almonds*, *Cheshire Cheese* and *Hermitage Wine*, and such like Dietick Whims; but his *Pulvis Dia-Ireos* was very serviceable amongst the Ladies, both Young and Old; for he made use of it as not only an Infallible *Cephalick*, *Pectoral*, *Stomachick*, *Nephritick*, *Emmenogogick* and *Carminative*, but also as a Sweetner of the Breath, *Cosmetick* and *Traumatick*; it being as Powerful for those outward as inward Applications. The *Orrice-Roots* are brought from *Italy*, the best being very White, full, round; and of a delicate fragrant smell, like *Strawberries* or *Raspberries*. By such sweet-scented Medicines he made up a sweet composition of an incredible Estate, out of the implicit Faith as well as complicated Distempers of mostly Female Patients, in the little space of about thirty Years, and with a less Knowledge or Study of any other Physician-Books,

Books, besides those of *Salmon's* (whom he and his Fellow Collegiates did chiefly read in Private, tho' rail'd against in Publick) and an old beaten Tract of a few harmless Dietick Prescriptions.

That foremention'd Physical method of Diet occasionally supported with those inconsiderable Medicinal Directions, how fortunate soever in event, are all far surpass'd in Merit to all the abovesaid Intents and other more extensive Purposes by Mr. *Record's* Homogenial *Panacaa*, styl'd, *Porrum*, by the *Latins*, & *πράσον*, by the *Greeks*, & *חציר*, by the *Hebrews* (Numb. 11. 5.) and *Leeks* by the old Anglo-Saxons, who had occasion to be acquainted with them, more than they desir'd, upon a Martial Experiment, as well as for Medicinal Diet, in the Spring; and recommended them ever since to their Posterity to cultivate its Sovereign Virtues upon the same Anniversary Season, in an *Analeptick* Broth, which purifies the Mass of Blood, cures the Scurvy in cold Constitutions, provokes Urine and expels Gravel and Stone; the Roots and Blades of *Leeks* being well boil'd and soften'd with fresh Butter, and then often Eaten, infallibly cure Ulcers in the Bladder; and outwardly apply'd they ripen Apostems and maturate Ulcers and Imposthumes, and ease Pains of the Ears and Hemorrhoids; and being bak'd or boil'd they cure the Hoarseness or Coughs, the Bitings of Mad Dogs and Venemous Beasts, and dissolve the Tartarous Mucilage of Lungs, Reins, Ureters and Bladder. The Juice of *Leeks* being drank with the like small quantity of the Juice of *Parsley*, causeth present Delivery to Women in Travel or Labour. An Essence or Syrrup of the said Juice of *Leeks* have the same Virtues against a surfeit of *French* Mushrooms, and against all Diseases of the Brest, Lungs, Heart, Liver, &c. The distill'd Water

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Water of *Leeks* (being first shred small) loosens a costive Belly; helps the Scyatica or Pains of the Hips, Purges the Reins and Bladder, provokes Urine and the terms, and expels Gravel and Stone, the Dose Morning and Evening being six Ounces. The Seeds of *Leeks* are blest'd also with the same Medicinal Powers, if given either in Powder Simple from one to two Drams; or Compounded and Mix'd with the like quantity of the fine Powder of *Mirtle-Berries* and *Catechu* or *Japonick Earth*, taken in a draught of Red-Wine or any other proper Vehicle, cures the *Hæmoptosis* or spitting of Blood, tho' of long continuance and cuts tough Humours, which cause violent Coughs and Head-aches, &c. Some also say that the same ingredients of the Powders of *Leeks* and *Mirtle-Berries*, being put in due proportion into Wine, will keep it from Souring, and if Sour or Prick'd, will amend it, &c. Garden *Leeks* are either Headed or Seetick; the Seetile or Cropt *Leeks* are such as are cut off for the Kitchen; the Headed, are those which are left in the Ground and transplanted in *Autumn* to make them Head; which Heads some call *Rockenboles*, tho' others say that the Cluster of the *Cloves* of *Garlick*, is the proper *Rockanbowl*, which some again apply to *Shalots* or *Scallions* or set *Onions*, call'd in *Latin* and *Greek*, *Ascalonia*, or *Ascalonitides*, from a Country, as some will have it, abounding with that kind of planted *Onions*. But the learned Lexicographer, *Francis Pomey* (who being a *French-Man* should understand the Nature and Names of *Garlick* and *Shalot* the best of any *Onomasticks*) lays, the *Latin* word for *Echalote* is *Cepola*, a little *Onion*; and for *Siboule* or *Chibal* or *Chive* or *Skallion*, is *Capula*; yet our Dr. *Littleton* calls a *Shalot*, *Ascalonitis* or *Allium Lusitanicum*, a *Portugaise Onion*, and the Satyrist

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Perseus writes, *Tunicatum Cepe*, an *Onion* with many Pills or Skins, tho' the common *Latin* word for *Onion*, is *Cepa*, and in *Greek*, κερμυον, because 'twas thought the Head Herb in a Garden (κόπος hortus) and that sort of *Onions*, which have little or no Head (κέφα caput) is in *Greek*, γήτιον vel γήθυον vel *Æolice*, γάιφον, unde *Cape* or *Capa*; as *Pliny* and *Saumaife* Conjecture. *Apuleius* and *Priscian* seem to say that *Cape* signifies also a juice mixt with Honey. *Cepa*, an *Onion*, in *Italian* is, *Cipolla*, and in *Spanish*, *Cebolla*: & *Allium* *Garlick*, that is a *Garden-Leek*, in *Greek* is, σκόροδον, in *Low-Dutch*, *Looët*; whence probably came the word, *Leek*; which in *Italian* is call'd, *Porro capitato* & *aricino*, or *Praso* (πράσον κεφάλωτον) in *Spanish* *Puerro*, in *High-Dutch*, *Lauch*; and in *Low-Dutch*, *Looët*; and the *Porrum sectivum* & *Tarentinum* (πράσον γήθυον vel γήθυλλis) & *Schanoprassum*, χοινόπρασον, *Germanice*, *Stuecklauch* & *Belgice*, *Stochlooët*; in *French*, *petit porreau*, *porrette*, *Civette*; whence comes the *English* word *Chives*) signifying small *Sallat-Onions*; but in *Reality* and *Originally* it imports what is commonly call'd a *Clove* (*Seetile*) of *Garlick* or *Shalot* or *Civet*, from its being cleav'd off naturally, and from its odoriferous effect in *Sawce* and *Plates* mix'd and rub'd therewith. Hence 'tis plain, that *Allium*, *Cepa* & *Porrum*, with all their Homogēial Diminutives have a circular Communication of Names as well as Properties, and of Idioms as well as Virtues; which are *Analeptick* and *Alexipharmick*, *Cephalick* and *Stomachick*, *Carminative*, *Arthritick* and *Anodine*, *Pectoral* and *Cordial*, *Diuretick* and *Lithontriptick*, *Cosmetick* and *Traumatick*, and in a word, *Prophylactick* and *Dietick*; being also capable and susceptible of the best Medicinal, Chymical and Chyrurgical, Purposes, Preparations

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tions and Forms, so as to be made into *Lobochs, Emulsions, Syrups, Tinctures, Essences, Elixirs, Cataplasms, Facula, Errhines, Potestates Nitrata, &c.*

Of all the Vegetable Kingdom, none of its Powers seem'd to the sage *Egyptians*, to contain Virtues more amicable to Mankind, than the powerful Verdures of the foresaid *Allium, Cepa, Capula, Ascalonitis, Schanoprassum* and *Porrum*; whereof the last, without the least dispute, was always esteem'd the head of that Garden-Clan and useful Offspring; insomuch that those Hieroglyphick Doctors were commonly thought to have pay'd Divine Worship to those Phylanthropick Plants, by their Studious cultivating of the Medicinal and Prophylactick Mysteries contain'd in them. Whence the Pamphlet before me concludes, that his *Porrum* is the true *Nepenthe* of the Antients, mention'd by old *Homer*, as the only Medicine made use of by the *Heathen* Gods, and in particular that it was by Nature design'd for the principal Ingredient of the *Cambro-Britannick* Prophylacticon; which he pretends to prove from the learned *Gaulish* Physician, *Symphorianus Campegius's* Pamphlet, inscrib'd, *Hortus Gallicus pro Gallis in Gallia Scriptus, veruntamen non minus Italis, Germanis & Hispanis quam Galis necessarius in quo Gallos in Gallia omnium Aegritudinum remedia reperire docet, nec medicaminibus egere peregrinis, quum Deus & natura de necessariis unicuique regioni provideat*, in 8vo. *Lugdun.* 1533. and out of great *Salmasius's* Pamphlets, *De Homonymis Hyles Fatrica, & de Manna*---printed with his Laborious Comments upon *Solinus*, in fol. two Volumes, at *Utrecht* in 1689. and especially out of another *French-Man*, of prodigious Parts and Abilities, his Pamphlet of uncommon Erudition, viz. *Petri Petiti Philosophi & Doctoris Medici, Homeri Nepenthes,*

Nepenthes, sive de Helena Medicamento, luctum animique Aegritudinem abolente, & aliis quibusdam eadem facultate praeclatis, Dissertatio, in 8vo. Trajecti ad Rhenum, 1689. &c.

Upon the Perusal of the foremention'd Authors we may find that every corner of the Earth affords Medicinal Aids and Assistances to Mankind, in some occasional degree or other. But of all our Dispensatory Medicines, there's not one better than what's call'd *Tinctura Sacra*, taken in the nature of a Morning-Dram or draught, for almost all Habits of the Body, except perchance the Fluxive Disposition, or the great Pox, which can scarce ever be cur'd without Viperals or Mercurials; as to *Vipers*, the Broth thereof is easily made and come at by the Poorest People and in the Poorest Country, and is the greatest *Panacea* in the World; tho' *Aurum Vita*, made of Gold and Mercury, may do wonders in a Wise Hand, so also may Turpith Mineral, made of *Hydrargyry* and Oil of *Vitriol*, in the like quantity of two or three Grains mix'd with *Aloes* or any more pleasant *Laxative Vehicule*, and a Water-Gruel Regimen. *Mercurius Dulcis*, or rather *Calamelanos*, to the quantity of a Scruple or twenty Grains in any Vegetative *Cathartick*, or in a lesser Dose for a Child, is of an Infallible Efficacy as well as of Universal Tendency, if continu'd by proper Intervals and Dieticks; whereof the best potable is Barley-Water sweeten'd with the Syrup of *Rasp-berries*, instead of common Drink for some time; without some such a Dietick, and a reasonable continuance of taking, all Physick is ineffectual in some degree or other. The greatest Specifick for a *Rheumatism*, is *Crocus Metallorum*, from one Scruple to a Dram, in any of the common *Enema-Decoctions* and *Suppletives*. So also is the *Cortex Parrum*, or the *Jesuits Powder*, a Specifick

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Specifick for any Flux or Consumption as well as for the Ague. But the most immediate Operative upon a dangerous Flux, is a Scruple or two of the Flower of *Sulpher*, with a proportionable *quantum sufficit* of *Alkermes*, to make it into a *Bolus* or into any other more Liquid Receptacle as well as Cordial, to be repeated according to discretion. Two of the most Efficacious of all the *Materia Medica*, for Internals as well as Externals, are *Camphir* and *Saccharum Saturni*, either in common Plaisters or Lotions against any Sore, Tumour or Ulcer, or in a Spoonful or two now and then of any generous Wine, Cordial Liquid or strong Liquor mix'd with ten or twelve Grains of either, or half of each, against ungovernable Lust or furious Lasciviousness or any Purulent or Spermatick Running from the Reins, Ureters or Bladder; or else a little quantity of each or either in Rose-Water against Sore Eyes. 'Tis certain, the foresaid Ingredients, Alternately with the Tincture of *Myrrhe* or Rectify'd Spirit of Wine, would be far more Effectual and Safe, with the common Applicatives, than the slashing, cutting and laying open, vulgarly practis'd by our Chyrurgeons; who likewise make too frequent use of Corrosive sublimate and *Emplastrum de Minio*; which might be far better supply'd by the foremention'd *Turpith* Mineral, or some of the other Ingredients, either in Specie or in some Plaister, or under some Defensative or Bandage.

In Defluxions from the Head upon the Throat, Stomach or Lungs, with difficulty of Breathing, Wheesings and ratling Coughs (which some call a *Catarh*, *Asthma* or *Peripneumonia*) nothing is a readier and safer Remedy, than the Syrup *De Macconio* or *Diacodium*, from one Ounce to two or more, or half an Ounce for very young Persons, going to Bed, and a Dram or two or more of

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upon

Alkermes in the Morning fasting, with the fore-
 mention'd Diet Drink of Barley Water and the
 Syrrup of *Raspberries*; Purging with *Calomelanos*,
 as aforesaid, by proper Intervals from the begin-
 ning; and Bleeding also once or twice, if the
 Symptoms continue violent, which is always to be
 understood in any Distemper, for the most part.
 Not but that a Scruple or half a Dram of fine
Catechu and Salt *Prunel* pulveriz'd, in a sufficient
 quantity of *Alkermes* may be alone a sufficient Re-
 medy (if continu'd) for most *Cephalick* and *Guttural*
 Distempers. A Dropsy of any kind is generally In-
 curable, if after the prudential use of the premis'd
 Generals, *Salt-Prunella* or *Rocket-Seed* does not cure
 it as well as the *Gravel* or *Stone*; as also the *Dropsi-
 cal Swellings*, if they don't yield to Bathings with
Camphirated and *Saturniated* Spirit of Wine, especi-
 ally if alternately us'd with any approv'd *Eye-Water*.
 As to continual *Feavers*, if once or twice Bleeding
 and one or two Blisters or Glisters, with the continual
 use of *Salt-Prunella* and *Alkermes*, either mix'd or sepe-
 rate, don't cure them, scarce any of the long Coach-
 Doctor-Courses will ever do. The avow'd best Pro-
 phylacticons or Preservers of Health, be the mode-
 rate use of Medicinal *Water-Drinking*, and of the
Bagnio and *Cupping* once in a Month or two, with
 a temperate Evening-Refreshment and a prudent
 Sobriety of Life. This Doctor farther observes,
 that one of the greatest secrets in compleating a
 full cure of a venomous *Clap* or a rivetted *Pox*,
 with all their *Miasmata*, *Stubborn Gleet*s and
Dregs of bad Drugs and Physick, is to apply two
 or three good *Leeches* to the Fundament or *Hemor-
 rhoid-Veins*, twice or thrice after a Prudential use
 of the Premises; when the *Leeches* are taken off, the
 place and morsure is to be wash'd with a Sponge
 and warm fair Water. There's scarce any Medi-

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cine Tafe for little Children to seven Years old,
 besides Sack and Saffron, and a *Mithridate* Plaister
 to be moisten'd every other day with a little Sack
 and Saffron; and in case of Worms, to put some
Aloes mix'd with a little of the Gall of a *Bullock*
 into the *Mithridate*-Plaister and apply it to the
 Navel, otherwise to the place affected. Or else this
 Doctor's *Diatefferon Infantium*, viz. take of the
 Flowers of *Violets*, Flowers of *Peaches*, Flowers of
Broome, and *Red Damask-Roses*, of each a Handful, and
 put them into a Quart Bottle of Sack, then dissolve
 four Ounces of the best *Calabrian Manna* into it,
 and then decant a Spoonful or two, for any of the in-
 ward Ails of Children, under the said *Septennian* Age;
 for, from those Years upwards to the *Prætextatian*
 term of fifteen or upwards, the Doctor prescribes
 (still with regard to the Premises) his *Lenitivum*
Cardiacum or *Lenitive Cordial*, viz. *Sena*, *Agarick*,
Cassia Fistula, Powder of *Liquorish* and *Spanish Juice*
 of *Liquorish*, of each three Ounces, *Tamarinds*, *Al-*
monds, *Sebestens* and *Zibebes* or *Raisins*, four Ounces each;
 put them all into a great Glass Bottle (commonly
 us'd for Surfeit Waters) pour upon them a Quart
 of rectify'd Spirit of Wine; shake often and digest
 for seven days; then put three Quarts of Sack,
 and digest as before; and keep it close stopt for
 the use of Youth of either Sex, at three Spoon-
 fuls a time in the Morning, Evening and going to
 Bed, against any Distemper, with the most Practical
 Part of Prudence and Discretion, as aforesaid, *Pro re-*
medo. His *Diapente Bezoarticum* is extraordinary,
 which is thus made: Take *Mithridate*, *Venice Treac-*
le, *Diascordium*, *Diacodium* and *Lucatella's Balsam*,
 two Ounces each of them. Mix them well together
 in a Mortar, then put the Mixture into a large
 Gally-Pot; whereupon, occasionally for a *Julip*, in-
 ste (three or four hours) Spring-Water, or Wine
 upon

upon it for a Cordial or a Stiptick; *Rose-Water* for an *Hypnotick* or a *Neurotick*; *Juniper Spirits* for a little Dram or Draught, Beer or Ale for a Vomit, the Essence of *Pears*, call'd *Perry* or *Cyder*, upon it, for a gentle Purge or Laxative, or outwardly apply'd either in Tincture or Extract, it answers all the ends of Physick or Chyrurgery, without any imposing Inhumanity.

But this Doctor's chief *Panacea*, is his, *Apex Medicina*, viz. Take *Aurum Vita Catharticum*, made of Gold and Mercury (dissolv'd in Spirit of Nitre, and wash'd with distill'd Rain-Water and Spirit of Wine drawn off from it) Salt of Human Skull, and *Elaterium*, one Dram each in Impalpable Powder, amalgamate *Stratum super Stratum*, with a sufficient quantity of the Oil of *Tartar per Deliquium*, then superadd the true *Adeps* or Fat of *Roses*, *Pearl'd Sugar*, and the distill'd Oil of *Cinnamon*, of each one Dram, mix them with the Inflamable Spirit of *Roses* one Ounce. Mix them all together upon a *Porphyry Stone*, or a *Dutch Brick*, or in some *Cheny Cup*; then put them into a large Pocket-Bottle of *Crystal* well stop'd, and give of this *Vital Balsam* about five Drops in any *Vehicle*, and it will prolong Life tho' a Person were Expiring. This should be always carry'd in a Gentleman or Lady's Pocket, it being a Sovereign Cordial, tho' but smell'd to, or a Drop or two in any Liquor, or upon a little White Sugar or Sugarcandy. He concludes with a recommendation of the Physical Lectures of *Culpeper* and *Salmon*, *Willis* and *Sydneham*, and *Riverius* and *Dolan*, as the most useful and necessary for an *English Physician*. 'Tis observable, that this Poor Doctor living very regularly with his little Family, and reading the *English Common-Prayer* to them twice or thrice a day, has these Verses following, written in a Frame above his Door within a little Yard,

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Yard, near one side of *High-Park*, out of *Barclay's Argenis*, viz. *Non istic aurata Domus, luxuque fluentes sunt Epula, spondave sopor pretiosus eburna, aut in Carbaseo Tyrius velamine murex: Non gemma vibrante nitor, non persona cantu limina, non prono famulantum examina collo, aut avidas quicquid trahit in certamina gentes. Sed nemora & nuda rupes, neglectaque squalent Confraga; sunt epula viles, jussaque quietis hora brevis; duro velantur corpora texto; & labor in pretio, & vitam mors longa fatigat. At neque crudeles Dira, vilique flagello savit cura ferox, falso non abditus ore, ipse sua insanus furit in praeordia livor. Alma quies, parvisque habitat Concordia rectis, & semper niveo veri de pectore risus. Ipsa sua meminit stirpis, seseque Deisque Mens fruitur felix & novit in astra reverti.*

C H A P. V.

Of the other Writers most inclinable to the Reformation in England, under Queen Mary: With the Continuance of Mr. Pollet's Latin Dissertation against the Arians, Socinians and Papists, translated and abridg'd.

1. **M***iscellaneous Poems, &c. Memoirs by way of Diarie, in twelve Books, &c. De Venationibus Rerum Memorabilium.* It contains the discovery or finding of several Memoirs of Eminent Men of, and things done in, *England*. Which being perus'd by Bishop *John Bale*, he gather'd many things

things thence for his purpose, and quotes it when he hath occasion to mention other Eminent Writers.

Those Ingenious and Curious Pamphlets were pen'd by *Nicholas Brigham*, Esq; who was Native of *Caversham* in *Oxfordshire*, where his elder Brother *Thomas Brigham* had an Estate, and dy'd there, 6 *Edw* 6. but descended from those of *Brigham* in *York*. From his Academical Studies at *Hart-Hall Oxon*, he went to the *Inns of Court* in *London*, where he study'd our Municipal Laws. He had such a great respect for the Works and Memory of the old *English* Poet, *Jeoffrey Chaucer*, that he caus'd his Bones to be remov'd into the *South-Cross* Isle or Transcept of *St. Peter's Church* in *Westminster*, in the Year 1556. and erected a comely Monument over them, with *Chaucer's* Effigies, and an Epitaph in Prose and Verse, which still remains against the *East Wall* of the said Hall. He dy'd within the City of *Westminster*, 1559. in the Month of *December*, &c.

2. *John Proctor*, a *Somersetshire*-Man Born, was Student of *Corpus Christi College*, and afterwards Fellow of *All-Souls, Oxon*, with *John Watson*, afterwards Bishop of *Winchester*; not long after, *Proctor* became School-Master of *Tunbridge* in *Kent*, where he writ, *The Fall of the late Arian*, Edit. *Lond.* 1549. 8vo. *History of Wyat's Rebellion and Conferences with the Degenerate and Seditious for the Search and Cause of their great Disorder*, Edit. *Lond.* 1554. 55. 12°. some call him *William Proctor*, &c. About the same time was *Albayn Hill*, a *Britain* Born, and a learned City-Physician in *Woodstreet, London*, who writ several Medicinal Pamphlets on *Galen's Tracts*, cited by *Bassian Landus* in *Anatom. Corp. Human.* lib. 2. c. 11. he dy'd about 1559.

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3. Another zealous Protestant Confessor, was *John Pullaine*, a Yorkshire-Man Born, became a Student, Clerk and Chaplain successively, of *New College Oxon*; then one of the Senior Students of *Christ Church* in King *Edward* the 6th's Reign, and a frequent Preacher of the Gospel-Reformation. But in Queen *Mary's* Persecution he absconded and preach'd privately to the Brethren in the Parish of *St. Michael* on *Cornhill* in *London*, till the Year 1556. Sometime after he was forc'd beyond the Seas to *Geneva*, but return'd upon Queen *Elizabeth's* Accession to the Throne, and had the Archdeaconary of *Colchester* bestow'd upon him. He writ a learned

Tract against the *Arians*, and translated into English Verse, *The Ecclesiastes of Solomon*, *History of Susanna*, *History of Judith*, *History of Hester*, and the Testament of the twelve Patriarchs, &c. Some will have it, that he did not dye before the Year 1565. After his Death, as Mr. *Wood* would feign perswade us, there fell out a Controversy among his Relations for his Estate, under pretence that his Children were Illegitimate, because he being a Priest had taken to him a Wife in King *Edward* the 6th's Reign; wherein, the Marriage-Legitimacy of the Clergy was made a Permissive and Warrantable part of our Constitution by Statute-Law, which was renew'd again in the beginning of Queen *Elizabeth's* Reign, notwithstanding Queen *Mary's* Repeals, which were repeal'd themselves; so that Mr. *Wood's Law-Case-Reporte* is spurious, as I take it.

But who those *Arians* were that *Proctor* and *Pullaine* writ against, is not so certain, unless they were some of the Ungodly Weeds that sprung from the Tares spread abroad by *Kan Par* and the other *Dutch*.

Anabaptistical *Arians* that were corporally punish'd, and the forenam'd even with Death, under the Ministry of Archbp. *Cranmer*. However, hence arises another opportunity to pursue Mr. *Pollet's* foremention'd Pamphlet-Dissertation upon the Contempt and Detestation that all Christianity ever bore and shew'd to obstinate *Arians*.

'Tis there consequentially observ'd, that the *Arians* and *Macedonians* with the *Manicheans*, being come to the full height of their Putrefaction, in the 7th and 8th Centuries, dropt naturally into pieces down to the Common Shore of *Mahometism*; so that ever since, for the last Thousand Years of Christianity, there has not been one Publick Congregation of *Arians*, and not one open profess'd Author or Writer for *Arianism* of any manner of Note or Consideration, except the foremention'd *Goths*, *Vandals* and *Mahometans*, as has been already prov'd out of *Sandius*, who was himself no farther an *Arian*, than as a Counsel at Barr, in a bad Cause, to try what he could say for them, as he professes expressly in his Prefaces to his three Books of *Enucleated Ecclesiastical History*, often mention'd before; *Opera me pretium facturum arbitratus, si personam Ariani susciperem & curioso Lectori ea proponerem, quæ vel pro Arianis vel contra Homousianos facere possent*-----*Caterum ex Arianis Historicis non habemus nisi pauca, eaque incerta fragmenta, &c.* as *Sandius*, the most learned Advocate that ever appear'd for *Arianism*, avouches himself in *Præf. ad Lect. ad lib. 2. ut supr.* tho' the Nature of his Cause and the Guiltiness of his Clients makes him often contradict himself, and likewise to make use of sorry shifts, unbecoming a Counsel learned in the Law of the Gospel or History, as will be demonstrated often over again. *Muhammedani* (apud *Sandium*,

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dium, lib. 1. p. 206. ubi supra) in *Doctrina, de Deo, Verbo & Spiritu sancto cum Arianis sentiunt*, vid. ibid. lib. 3. p. 80. — 90. from that time to the Reformation, the principal Writers of Christianity were, *Alcuin* and *Bede*, *J. Damascenus* and *Germanus P. CP.* *Photius* and *Theophilactus*, *Zonaras* and *Balsamon*, *Rabanus Maurus* and *Rupertus Tuitensis*, *Bernard* and *Aquinas*, *Tostatus* and *Gerson*, *Ocham* and *Picus Mirandulanus*; who have all of them convinc'd not only *Arianism* of Heresy and Blasphemy, but also condemn'd *Popery* of Superstition and Apostasy; for even *Bernard* protests against the Antichristian Pomp and Pretensions of the Popes of Rome, and *Aquinas* declares against the *Pelagianism* and other Heresies profess'd in the Church of Rome in his days, as may be seen in, *Aquinas Confessor Veritatis Evangelicae per J. G. Dorschaum*, &c. as also in *Reyserus's* answer to two *Dominican* Doctors of *Lovain*, in 1668. and again in his *Augustinus's* Protestant Confession of Faith and Discipline, about ten Years after, viz. 1678. and lastly the same learned Protestant, *Antonius Reyserus*, of the Religious Order of the *Lutherans*, renew'd those Demonstrations of the Conviction of the Church of Rome, by the Cross-examining of its own Evidences, in his *Launoius Confessor Veritatis Evangelico-Catholica* — in 4to. *Amstalo-dam.* 1695. The last Edition of all *Bernard's* Works, both those against *Abailard* and *Arnold's* revival of *Arianism* and those against the Papal Antichristianism, and others, is that of *Paris* by *Mabillion*, in two folio Volumes, 1690. *Aquinas's* Works, like old Wine in new Bottles, containing good and bad, were edition'd at Rome, in eighteen folio Volumes, 1570. and at *Antwerp*, in totidem tomis, folio in 1612. *Rabanus Maurus's* six folio Tomes, printed at

apology, which are not only sufficient Con-
 futation of *Arianism*; but also of the *Papish* Tran-
 substantiation; and particularly in his *Penitential* di-
 cap. 33 p. 86 & cap. 4 p. 87. *Steuartism*, Edit. 1648. A
 fide folio 166. *Inter Scripta Antiqua addenda Henrici*
Gassii Aftig. Lectio where may be seen not
 only the Condemnation of that *Papish* Idolatrous
 Novelty, but also a Flagrant instance of *Papish* For-
 gery in Substituting and Castrating of Manuscripts,
 according to the Damnable Rules of the *Papish* In-
 dex *Expurgatorius*; apud *Possessionem*, lib. 1. *Bibli-*
otheca Selecta cap. 12. that Manuscript with its
lacuna passed on *Steuartus* from the
 Circumcising hands of the (uncircumcis'd in
 Heart) Monks of *Weingarten* Monastery. Besides
Rabanus is charg'd with Heresy for his fore-judg-
 ing of Transubstantiation, by that *Anglo-Papistical*
Regar. Ebor. Widdensis tom. 1. *Dactylus* in *Enolog.* ad
Martin 50 and tom. 2. cap. 16. and 61. *Rabanus* dy'd
 Archbishop of *Mentz* in *Germany*, 20 Febr. 855. a-
 bout 200 Years after, there was another great
 German Scholar and Dignitary, *Rupertus Tuitiensis*,
 who confuted the Idol of Transubstantiation, in
 twelve Books of Divine Offices; as he mov'd
 also *Arianism* of Blasphemous Heresy, in four and
 sixty Books and Records, printed at *Paris* in two
 folio Volumes, 1638. the foremention'd and all the
 other *Greek* Church Conveyancers; with the *Latin*
 Corroborating Evidences of that Mathematical Can-
 didate *Exant* (Edit. *Basil.* in three Tomes, 1565.) *R.*
Grosblead, *R. de Macinus*, *Qham*, and *Gerson* (Edit.
Paris 1666. in folio tom. 4. and at *Antwerp* in five
 folio Volumes, 1700. by *Dapin*) are legal Wit-
 nesses against *Arianism* and the Exorbitancies of
 the *Romish* Papacy; so is likewise *Holm Rian* *Barb*
de Admandum who also defended *Origen* and other
 Primitive Fathers from the Imputation of being

Ante-

Ante-Arian or Anti-Nicen; that Prodigy of learned Lay-Nobility dy'd at Florence, 5 Calend. Decemb. 1494. his Works were edition'd in folio, Basil 1573. and 1601. Bede in like manner not only confounds Arianism (in his eight Tomes publish'd at Basle in Switzerland, in folio 1563.) but also shews, that the old Saxon Church, as Superstitious as it was, was so far from the present Popish Idolatry in Praying to Saints, that it rather pray'd or blessed God for them, who, as they thought, were certainly in Heaven. See his *English Ecclesiastical History*, lib. 3. c. 2. 12. and 14. and lib. 4. cap. 23. And in the next Century after Bede, our other learned Saxo-Britain, Alcuinus, quash'd and crush'd to Pieces the Blasphemous Hydra of the Arian Idolatry (then begun to be reviv'd by Felix and Elipantus two Spanish Vandalick Bishops) together with the Romish Idolatry of Images and Adoration of other Creatures; as may be seen in his learned Works, Edit. Paris, fol. 1617. and lib. 4. *contra Imagines cum notis Melch. Haiminsfeldii*, Francof. 1608. 8vo. Lastly, Alfonso Tostatus's seven and twenty Volumes in folio, upon the *Holy Scriptures*, (Edit. Venet. 1596.) do for ever damn all the pretended Arguments and Branches of the Arian Idolatry and most of the Popish Idolatrick Superstitions.

Hence it appears that the *Arians* are so wretchedly naked and fenceless from any Monuments of Antiquity, that they are bereav'd of even the Council of *Antioch*, which has been taken commonly to have been for the Arian Dogm by four distinct Confessions of Faith, vulgarly attributed to that Council; for now all the learned (*queis leva in parte mamilla cor salit*) unanimously agree, (1.) that there were there fifty Orthodox Prelates to forty of the Nicomedo-Eusebians, (2.) that the
second

second Confession of Faith was compos'd by *Lucian* the Martyr in words capable of a very Orthodox Sense thirty Years before *Arius* began to spit out his Venemous Conceptions thereupon, (3.) that the third Form of Faith was in full Synod consented to by the Orthodox as well as Heterodox Prelates against *Marcellus* Bishop of *Ancyre*, who seem'd to shun *Arianism* only for to fall the easier into *Sabellianism*, (4.) the first and fourth formularies were contriv'd in the private Clubs of those forty Clandestine *Arian-Superintendants*; the first, before the Synod was really begun, for to clear themselves of being of *Arius's* Personal Intelligence or Interest; the fourth was set forth by them, some little time after the Synod broke up, and they remaining only in Town for pretended private Conveniencies; the chief of the Orthodox were the Holy Bishops, *James of Nizibe* and *Paul of Neocesarea*; who at first met all together only by the usual Custom of concurring to Consecrate the Church at *Antioch*, but both parties confiding in their Numbers, agreed to Address the Emperor *Constance* to Authorize and Sanction them into a Synod; which being granted, the Nicomedian *Arians* were kept from doing any open Mischief, and so were forc'd to betake themselves to their old tricks of Forging Constitutions and Canons. See *Sacrum Antiochenum Concilium pro Arianorum Conciliabulo passim habitum, nunc vero primum ex omni Antiquitate Authoritati sua restitutum, cura ac studio Emmanuelis a Schelstrate S. T. D. Eccles. Antw. Can. & Cant. in 4to. Antwerp. 1681.*

The Apostolical Epistles of *Clement*, *Ignatius* and *Polycarp* are plain enough (for those times) against *Arianism*; so are likewise *Theophilus Antiochenus*, *Minutius*, *Athenagoras*, *Quadratus*, *Hermas*, and the rest

rest of the Primitive Apologists (still extant *ut supr.* in *BB. PP. & alibi.*) undeniable proofs against *Socinianism* as well as *Arian Paganism*, which then stood stiff for a created *Deism*.

Justin the Martyr, *Clemens Alexandrinus*, *Ireneus*, *Tertullian* and *Cyprian*, are as clear Evidences against *Arianism*, and almost as express in whole Tracts as *Athanasius* himself; neither were any of them ever charg'd amongst their other human spots or *σφαλματά*, with the grand *Arian P-----x* or Lepre, by any of the *Arians* themselves, before *Erasmus* and the designing Jesuit *Petavius* and the shameless *Arian Sandius*, who pretended to accuse the learned Works of those Primitive Gentlemen, of the foresaid *Arianizing* Infection, and consequently to oblige them to a Quarantain-Examination; after all which unnecessary trouble given them, they always came off clean and clear Orthodox; and even the Plague-tokens that appear'd *δοξασίως* upon the Skirts of the Pseudo-Apostolical Constitutions, and *Origen's* corrupted Works, were prov'd not to be *ὄντως* Real, or at least not Mortal; other infected Authors having had the Malicious Address to convey some of their own tokens upon the superficial Parts of those Primitive Offsprings. This was the Report of a great Committee of the Orthodox Counsel, and the Result of a grand Consultation of some of the greatest Doctors of all the Faculties of Christianity, viz. *Francis Turrianus* and *Charles Bovius*, with several others, prove that the Pseudo-Apostolical Constitutions are reconciliable enough with the Homousian Orthodoxy; the same Nicen-Conformity is prov'd for *Origen*, by the Erudite Jesuit *Peter Halloix* and our learned Protestant Bp. *Bull* and Dr. *Cave*, besides a great many others both Ancient and

and Modern, both Domestick and Forreign, who prove as well as *Halloix*, *Bull* and *Cade*, that the first three Centuries of Christianity in all their Works and Writings were the Prodromat Copies and Consonant Originals to the *Nicen Creed* and *Athanasian Orthodoxy*. See Sir *Peter King*'s learned History of the Creed and of the three first Centuries, which alone are enough to silence for ever the Illegal and Unscriptural Pretensions of *Arianism* or *Socinianism*. See also the Under-Vatican *Bibliothecarian Em. Schellstrate*'s Apologetick Dissertation *De Disciplina Arcani*, or of *The Primitive Seal of the Christian Mysteries*, founded upon *Matt. 7. 6*. Edit. Rom. 1685. wherein he agrees with his learned Adversary, *Ernestus Tentzelius* (of the Protestant Order of the Religious *Lutherans*) that the awful Seal of the tremendous Trinity was the chief Arcanum or Secret, and the least explain'd of any of the Christian Truths, not only to Strangers but even amongst one another, during the first three Christian Centuries under the Heathen Emperors, till *Constantin the Great* and the Council of *Nice*; for afterwards, the fear of Prophaning Holy Mysteries being in a great measure taken off, not only all the Points and Articles of the Christian Faith and Discipline were fully treated of, but also a great many Disceptations of indifferent and more Forreign Points of Law and Gospel were recorded by all the Writers of the 4th, 5th and 6th Centuries of Christianity, as may be seen in their Voluminous Works, still extant in all considerable Libraries; tho' *Schellstrate* would needs have that Privy Seal of Christian Discipline to have been kept shut, or at least not fully open'd till the latter end of the fifth Century in the Eastern Churches, and past the middle of the sixth Age in the West-

giving that's visible begging the favour of the
 Question, for to serve a certain turn of his own
 Church, which still makes an old Secret of its new
 Sacraments, and seals its new Seal upon the old
 Scriptures and Christian Records, Locking them
 all up to Secret Uses, not only from *Pagans* and
 Strangers of the Faith, but also from one another
 as well as from other Christians, which both *Schell-
 ington* and *Tenckelins* agree never to have been any
 part of the Arcane Christian Discipline. &c. &c. &c.
 But that the Argument for the *Homousian* Orthodoxy
 stands still Inviolable and Impregnable, against the
Papists as well as the *Arians* and *Socinians*, viz. that there
 is not now nor ever was producible in Title, Print
 or Manuscript, any one Volume, Book, Pamphlet,
 Libel or Chapter, on set purpose, during the first
 700 Years of the Christian Religion, for or about
 a created Pre-existence of Christ, or of his Vice-
 Godhead, or of his Titular and Vicarious Divinity,
 or of a created or of a Creating Instrument fit for
 to assist or to help or to be used by the increate God
 to create the World, or of Christ's Vicar upon Earth,
 or of the pretended Vicar, the Pope's Supremacy, or
 of Christ's Corporal Presence in the Eucharist, or
 of the Sacrifice of the Mass, or of Purgatory, or of
 Praying to any Creature or to the Virgin Mary and
 other Saints, or in short of any other of the *Arian*,
Papistical or *Socinian* Tenets and their *Abusiveness*
quæque paradoxorum, &c. &c. &c. Whereas all
 the Epistles and Writings of the Apostles and Apo-
 stolical Men, were directly intended to set forth
 Christ's Supream Divinity equal to the Father, and
 the Obedience of Christians to his Word, Spirit
 and Providential Powers upon Earth. Let every
 one be his own *advocate*, *non ut illi Ariani*,
aberna fidei &c. *Iustin* the Martyr's Dialogue with
 Tryphon,

Tryphon, is as directly against the *Jews* for denying the Supream Divinity of Christ, as his *Monarchia Dei* is directed against the Heathens for subjoyning and subadoring several essentially subdistinguish'd Deities. *Tertullian's* Books against *Marcion*, *Hermogenes*, *Praxeas*, *Gnosticks*, *Valentinians*, & *adversus quatuor hareses de Carne Christi*, be all as much on set purpose, for and about the *Homousian* Trinity, as almost any of the unanswerable Tracts writ by *Athanasius* and *Basil*, *Nazianzen* and *Nyssen*, *Cyril Alexandrinus* and *John Chrysostom*, *Epiphanius* and *Theodoret*, *Hillarius Pictaviensis* and *Ambrosius Mediolanensis*, *Austin* and *Jerom*, &c. Besides, the said ancient *Jerom*, *De Script. Eccles.* says expressly, that *Novatian* writ a great Volume, *Of the Trinity*, which was but an Abridgment of *Tertullian's* great Works, *Of the Trinity*, one of them is still extant amongst *Tertullian's* Works, publish'd by the Erudite French Lawyer *Nicholas Rigault*, at *Paris*, 1641. This *Induction* & *Enumeratio partium* is unanswerable; *Palmare est & ἀναμφισβόλωσ ἀνίκητον argumentum*. Some reckon *Cyril* Patriarch of *Jerusalem*, amongst those that were suspected to favour *Arianism* a little in some respect or other, yet 'tis certain, that his Catechistical Works now extant, and publish'd by *John Prevotius Burdegalensis* and *John Grodecius Canonicus Varmiensis*, have not a word for *Arianism*, but downright the contrary, as well as his *Oratio De Occursu Domini sive De Simeone Christum Dominum in ulnas suas suscipiente*, in tom. 13. *Magna Bibliotheca SS. PP. Parisiensis*, p. 849. & *Austar. Græc. Latin a.* p. 621. ad 634. Another extensive Branch of the same invincible Argument against *Arianism*, is, that there is not (I say) the least Book, Treatise or Chapter now extant or any ways producible for *Arianism* (unless it be to be actually and immediately confuted

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in some Orthodox Book) not only that was purpose-ly writ in the first four, but even in the 5th (or any other Primitive) Century, wherein that profligate lying Wretch, *Sandius* (ut *supr.* lib. 2. p. 111. 112.) says positively, as a thing well known or easily prov'd, that all the People in the World were then *Arians*: *Saculo quinto quo adhuc totus Orbis Arianus erat—quia & illo maxime tempore totus Orbis Arianus erat.* And yet in his Preface to his third Book, he insinuates with an *Arian* Equivocation, that he told those Lies in behalf of the *Arians*, only to break the Arguments of the *Roman* Church, or to praise *Arius*, as others writ in the praise of *Nero* or *Julian* the Apostate, or of Folly as *Erasmus* did; yet a few lines after, he compares the *Arian* Bishop *Ulphilas* to *Moses*, and the *Arian* *Goths* and *Vandals* to the *Israelites*. This Self-contradicting, Equivocating and Lying Method was always the Essential Conduct of the hollow Hypocritical *Arians* in all Ages; witness our own *W. W.* who sometimes seems very positive, and a standfast stickler for his *Arianism* even to Martyrdom, at other times he pretends only to be one of the Seekers or Searchers after the Truth, or to be one of the Examiners-Office for Religion, as if it was made for nothing but to be cross-examin'd or hunted or mended, as *Hudibras* words it. Nay *W. W.* when he is pinch'd very hard, pretends to nothing less than to be ready to Correct all Mistakes and Retract all Errors, as he expresses it himself, in *Repl.* 2. p. 37. 38. which hitherto has prov'd the greatest Lye of all the *Arian* Equivocations and Jesuitical Hypocrisies. *Labentem* (subjoins Mr. Pollet, ut *supr.*) *ac desperatam Arianismi causam vel hoc Mendaciorum tibicine arundineo fulcire conantur male-feriati Ariani*

qui Harpiarum more, sacra quaque attractu suo sadare non verentur, &c. So that the *Arians* probably speaking have no certain Religion, but only talk and write for tryal of Skill. More of such *Arian* Equivocating ἀντιπρόσληξα and Hypocritical εὐκρίσια, in Sandius's forecited Preface, ad lib. 3. adding farther, *Deinde cum Luciani Irrisoris Christiana Religionis & Philostorgii Ariani Scripta sint typis impressa, quis vetet quo minus ego narrationem jam editam, Maximam partem ex Catholicis excerptam, peculiari ordine dispositam, communis juris faciam?* He seems there to make the *Arian* Writings as bad as those of *Atheists*, and that those Christians, who agree in the Orthodox Mystery of the sacred *Houmoussian* Trinity, are to be call'd *Catholicks*, as being of the only true Catholick Christian Church. Besides that *Philostorgius's* *Arian* Fragment, still extant in, and confuted by, *Photius*, there be some more of the like of all sorts in the *Photian* Library-Volume, and *Candidus's* *Arian* Pamphlet, *Eunomius's* *Apologetical* Libel, and of the Scraps of *Asterius* and of the Earls *Bonifacius* and *Pascentius*, *Charinus*, *John* of *Hierusalem*, *Maximinus*, *Maximianus*, *Felicianus*, *Apollinarius*, *Fastidiosus*, *Fabianus* and *Pinta*, all spoken of before; to which putrify'd Relicks, may be added the *Arian* Skreetch-Owl-Eccho of *Felix* and *Epipandus*, two *Spanish* Bishops (who taught that Christ was only the Adoptive Son of God) confuted in our learned *Flaccus Albinus Alcuin's* Orthodox Works, printed at *Paris*, 1617. in folio, wherein the Book, *De Divinis Officiis*, is agreed of all hands to be Supposititious; but there's wanting his *Breviarium fidei adversus Arianos*, Manuscript in *Port-Royal* Library at *Paris*. All which Elucidations are far more valuable than any Writings ever publish'd by all the *Arians* that ever were in the World.

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With the end of this 7th Century ended *Arianism's* Publick Worship, if we believe *Sandius ut supr.* l. 3. p. 94. *Cum sine hujus septimi seculi desierunt Ariani publice possidere regna, Ecclesias, altaria & publico Religionis exercitio frui.* Hence arises a Miraculous Argument against the *Arian-Idolatry*; for if it be true, that the *Arians* possess'd Kingdoms, Churches and Altars for so many Hundred Years before, 'tis more than a Miracle, that they should not have been able to transmit safe to Posterity one small Tract or Libel of their *Arian* Scheme of Divinity concerning their created Deity, or about Christ's *Antemundane* Pre-Existency made up out of nothing, yet of an Active as well as Passive Creation, or concerning some other Unintelligible Points of *Arian* Prodigies, which could never have escap'd to be treated of by the endless Curiosity of Innumerable Authors and Volumes, still preserv'd from under all the disadvantages of those first seven Centuries; no more than the such like extraordinary Articles of the *Popish* Idolatry could miss of being handl'd in Writing and some lasting Memorials, had those early Ages known any thing of their wonder-working Transubstantiation, or of their startling Papal Supremacy, or of their astonishing Purgatory, or in fine, of their Court-like Complements and Praying to created Beings, or such like Curiosities fitter for Poetry indeed than Prose. Unless we imagine that those Primitive Gentlemen were a Dreaming all the while, or petrify'd or stupify'd at the very sight of *Arianism* or *Papism*, so as not to be able to speak or write one whole remaining small Tract, or entitle one little Book or Chapter for either of them or about any of their incredible created and made Mysteries and Idolatrous Deify'd Pre-Existencies or Semi-Divinities or Human Heroisms. *Per universum orbem* (says Mr.

Pollet, ut supr.) omnes somnum dormierint profundissimum *Endymnioni* similes *Latimo*. Hoc adeo ridiculum est, ut *Lucas* boves aut *Lucanicas* esse oporteat eos, qui omnia ista devorare parati sint, ut cum *W.W. & Sandio*, similibusque *Mendacio & Falsitati* consecratis victimis, *Gnecos* omnes *Latinosque* somniasse velint extra solis luneque vias procul in *Morbonia* consepultos—vel omnes tanquam ad *Medusa* caput *Λιδωθίτες & ἰμβρόνιτοι* baserint neque hiscere ausi. It plainly demonstrates, that the few *Arian* and *Popish* Sectaries of all Ages were so far from having the least shadow of Truth on their side, that they had neither Learning nor Argument nor yet Honesty to recommend themselves or their Cause to their *Synchronists* and *ὁμοτίχους* Writings, much less to convey it down to Christian Posterity in any surviving express Volume, or any design'd Tract ever so small and producible. 'Tis true in the 11th Century (wherein Satan was fully let loose to rule the Records mostly in Church and State) there was extant a Libel or two written by an Anonymous *Arianizing French* Clergyman (whose name *Sandius* thinks was *Roscelinus*) confuted by *Anselm* Archbishop of *Canterbury*, whose Scholastick triflings for some *Popish* Innovations, are as ridiculous as his Arguments for the Catholick Orthodoxy of the Holy Trinity are undeniable. As he was the standard of the Monastick Schools for many Years, so his Theological Works were lately put in a more modern Scholastick Form, and publish'd with great Pomp by a late *Popish* Champion, the Cardinal *Spanish* Monk *Aguyrre*, first, in two Tomes, folio, at *Salamanca* in *Spain*, in the Year 1679. and at *Rome* in three Volumes, folio, *An. D.* 1693. besides that Edition of *Anselm's* Dogmaticals, all his other *Didactick*, *Paranetick* and *Nothal* Writings were publish'd by

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Theophilus Raynaudus Cespitellensis at *Lyons*, 1630. in four Parts; and afterwards by the noted French reform'd Monk *Dom Gerberon*, at *Paris* in 1675. The last breath of the poor ignorant Arianizing *Passagenians* may be perceiv'd in *D'Achery's* 13th Tome, *Spicelegii*; of the same 12th Century were *Folmar*, *Abailard*, *Arnaldus Brixienfis*, *Gilbert Porretan* (and *Godeschalcus*, *Sæcul.* 9.) all whose unaccentuated and recanted *Arianism* perish'd together. The last barefac'd *Arian* of any Moment, was about the same time (*Sæcul.* 12.) nam'd *Basilius Bogomilus*, who was the first that ever suffer'd the Punishment of Death in the mode and form of Orthodox Justice against Hereticks (at *Constantinople* by Burning by the Emperor *Alexius Comnenus's* Orders) except perchance *Priscillian* spoken of before. However all the *Bogomilian* Arguments with the *Arianizing* Blasphemies of the Prophane Emperor, *Michael Balbus*, are confounded by the Consubstantial reasons of that learned *Grecian* Recluse, *Euthymius Zigabenus* in his Erudite *Panoplia Orthodoxa fidei*, printed at *Lyons*, 1536. and at *Venice*, 1575. where also were publish'd his excellent Comments upon the *Psalms* and *Scripture-Canticles*, in 1568. and before at *Verone*, 1530. and those of his upon the *Gospels* and the *Paulin* Epistles, were edition'd at *Lovain*, 1544. and at *Paris*, 1562. in 8vo. He is esteem'd as great a *Scripture-Critick*, as his learned Countrymen, *Oecumenius*, *Olympiodorus* and *Theophylactus*. But that precedent of Persecuting to Death, had been savagely establish'd some Hundred Years before by the barbarous *Arians*, spoken of before, and farther confirm'd by an Eye-Witness and Self-Sufferer, the true Orthodox Martyr, *Eulogius Cordubensis*, whose *Memoriale Sanctorum, Apologeticus pro Martyribus & Exhortatio*

hortatio ad Martyrium, with some of his Godly Epistles, were edition'd by *Ambrosius Morales*, in *Tom. 4. Hispania Illustrata*, and in *BB. SS. PP.* This Holy Layman, *Eulogius*, and Christian Martyr suffer'd Death by those Bloody *Arians*, 11 March 859.

Thence to the sixteenth Century, there were several indeed other learned Good Men and Pious Congregations, such as *Joachim Abbas*, *Raymundus Lullus*, *Petrus de Bruis*, *Henricus Exmonachus*, *Petrus Johannis*, *Almaricus*, *Gulielmus de Sto. Amore*, *Hermannus*, *Dulcitius Novariensis*, *Bogonotus*, *Marsilius de Padua*, *Johannes de Fanduno*, with the *Cathari*, *Patareni*, *Waldensians*, *Albianses* or *Albani* or *Albigenses*, *Fraticelli*, *Begardi*, *Beghina*, *Flagellantes*, *Lollards*, *Wicklefists* and *Hussits*, that were calumniated and traduc'd by the *Papists*, as *Arians* and *Manichaans*, tho' in reality they were only for a thorough Reformation of the Church and a revival of the Universal Use and reading of the Holy Scriptures with the true Spirit of Christianity, and a Life accordingly in a genuine Simplicity of a Faithful Heart. 'Tis no wonder that the *Popish* Clergy made those honest *Prodromists* of the Reformation to pass for Hereticks, since *Sandius* (*ut supr. l. 3. p. 110.*) asserts positively, that *Luther* and *Calvin* were *Arianizing Protestants*, and especially since *W.W.* with the same *Arian* Confidence, avers that most of the great Writers and Members of the Church of England now are *Arians* in their Hearts. *En cor Zenodoti! En jecur Cratetis! Cetera sunt ejusdem Commatis. En quo ferat Hominem Arianum praceps censendi ac judicandi cacoethes, quod in Arianis frequentissimum reperitur*, says *Mr. Pollet*. But as for *Sandius's* affirming, that most of the *Romish* Saints were *Arians* in their Doctrine; and particularly,

larly, that their Saints, *George the Martyr*, *Hildefonsus* and *Julianus* Archbishops of *Toledo*, as well as their famous Members of the *Romish Church*, *Cajetan* and *Erasmus*; as to the last, there has been enough said already in the first Part of this *Crit. Hist.* or *Athen. Britan.* and as to the t'other three, tho' it's not a rush matter what they were, yet 'tis demonstrable, that the *Analekta* of *Hildefonsus* and *Julianus* now extant in *Bibliothecis Patrum*, have not the least crum of *Arianism* nor *Socinianism*, no more than the remains of *Joachimus Abbas* and *Lullus* beforemention'd. The same modest *Sandius*, *ibid.* p. 109. tells us of a great number of *Armenians* that be of his *Arian Division*, as he had affirm'd before, *Fort Cavalierement*, that the *Goths*, *Turks* and *Vandals* were all of the *Arian Branches*. If the first part of the Assertion be as true as the last, I can but recommend him and his *Armenians* with their mutual Errors and Falsities to the forecited *Grecian Patriarch Proclus P. CP. Sacul. 5.* to be instructed by his *Epistola ad Armenos de fide Catholica*, Edit. *Gr. Lat.* in *Antidot. adver. Hares. Basil. 1528.* and *Didymus Alexandrinus's* Tract against the *Manichaeans*, publish'd by *Possinus* in his Notes to *Nilus's 355 Epistles*, Edit. *Paris 1657. 4to.* *Dionysius Alexandrinus's* Letter against *Paul of Samoset*, publish'd by *Fr. Turrianus* (the first Broacher of the *Pseudo-Apostles Constitutions* and the *Antiochaeon Canons* from the same Magazine) at *Rome* in 8vo. 1608. *Alcuinus's* Treatise, *De Divinitate*, with the learned Notes of the Erudite *Lucas Lossius* of the Religious Order of the *Lutherans*. *Nicetas Choniates's Lay-Treasury of the Orthodox Faith*, publish'd at *Paris* in 8vo. 1580. by *John of St. Andrew* Prebendary of *Notre-Dame*, and afterwards in *BB. SS. PP.* where likewise may be found another very useful *Greek*

Lay-Apostle as well as State-Embassador, *Theorianus* (from the Emperor *Emmanuel Commenus*, An. 1170. to convert the *Armenians* from their *Ario-Eutychian* Errors) his *Dialogus Orthodoxi cum Catholico, hoc est, Archiepiscopa seu Primate Armenorum, & Gesta Legationis illius*, which was first publish'd in Greek and Latin by that admirable Lay-Divine of the Holy Order of the *Calvinists*, *John Leunclavius Amelburnus*, out of one *John Sambucus* a *Popish* Gentleman's Library at *Basil*, 8vo. 1578. and since in all the *Patrological* Libraries.

Dupin in the course of his fifteenth Century, acquaints us, that one *Matthew Palmer* a *Florentin*, and *Henry Banqueville* a *French* Fryar, and *William Militis* a *Parisian* Theologist, were censur'd for *Arianism*, which has not stuck now discernably to any of their Remnants. So that the only entire Libels and Pamphlets that appear now of *Arianizing* Dogmatics, be the *Embrio's*, once hawk'd about by the *Arian* Pseudo-Martyrs, viz. three *Dutch-Men*, *Hermannus Rissuick*, *George Van Par* and *David Georgius*, *Michael Servetus* a *Spaniard* and *Valentinus Gentilis* an *Italian*; to whom may be added those fourteen executed *Eutychian* or *Monophysit* *Arians*, with eleven more of them chastiz'd, in *England* under *Henry the 8th*, about the Year 1535. as also the flaming Legend of Poor *Joan of Kent*, under *Edward the 6th*, 1550. with the Tryals and wholsome Severities executed upon five or six more *Baptist* *Arians*, the Year before in the same Reign. In like manner there's nothing remaining now but the Acts and Passions of the *Arian* Pseudo-Martyrs, *Cole*, *John Lewis*, *Matthew Hammond* or *Hammont*, *Francis Ket* and *William Hacket* executed under Queen *Elizabeth*, ad an. 1583. and 89. and 91. neither be there any Memorials Autographal of the *Arian* Blasphemies

Blasphemies of the Stage-Poet, *Christopher Marlow*,
 now appearing since 1593. So likewise the Ario-
 Socinian Pamphlets of the two *κοιμῶν μαρτύρων* (*Bar-*
tholomew Legat and *Edward Wightman*) have perish'd
 with themselves by Fire, in the Reign of King *James*
 1st, and their *Arian* Tenets were stigmatiz'd with the
 deserv'd Epithets (by the then Church and State)
 of Curs'd Blasphemies and Abominable Heresies.
 In the same or next Reign, one *Thomas Manering*
 an *Anabaptist Arian*, was confuted by an Orthodox
 Gentleman, call'd *Alexander Gill*, Edit. Lond. 1601.
 8vo. and in 1635. fol. with his *Sacred Philosophy*
on the Creed; in which Year he dy'd at St. Paul's
 School, London, where he was Master, as he had
 been before at *Norwich*, from C. C. C. Oxon, &c.
 But the chief sticklers for the modern *Arianism*,
 were *Lewis Hetser*, *Albanus*, *Erasmus Joannis*, *Jo-*
annes Paulus Alciatus, *Matthaus Gribaldus*, *Gregorius*
Paulus, *Petrus Statorius* and *Franciscus Lismaninus*;
Bernardinus Ochinus and *Paulus Vergerius* are said to
 have been driven by necessity to herd also with
 those *Arians*, and *James Palaologus* is reported to
 have left his *Arianism* and turn'd *Mausianist* or *Ro-*
manist. Yet there is not so much as one Libel
 or Pamphlet written by any of them now extant
 that Teaches such bare-fac'd *Arianism*, as to pre-
 tend to persuade People to Worship a created Di-
 vinity or a created Pre-Existency, which is all the
 Favour and Pre-Eminency that the *Arians* grant
 to our Saviour *Jesus Christ* God blessed for ever;
 and that is the same kind of Worship, call'd *Hy-*
perdoulia, which the *Papists* pay to the *Virgin Mary*,
 and which the *Turks* give to *Mahomet*. The exact
 difference between the *Popish*, *Turkish*, *Socinian* and
Arian Idolatry, is very well expos'd in the late
Archbp. Tenison's excellent Book of Idolatry, &c.
 So

So that all the Primitiveness of bare-fac'd and flat *Arianism* is reduc'd to some few old batter'd Argumentations and Milerable Reasonings scatter'd about, in and by the few scandalous Pamphlets and infamous Libels written by *C. Sandius*, D. C. and *W. W.* who have been more than sufficiently overthrown, and over and over convicted of Reviving and Propagating the condemn'd *Socinian* and *Arian* Heresies, by the Original Records and the Orthodox Arguments produc'd by our Church of *England*-Doctors, *Hancock*, *Hicks*, *Edwards* and *Pelling*, οἱ ψυχωφελῆσται, who bear God's great Commission in their Books, but sweetly temperate and soften all their Looks, &c. Our young *Timothy*, Mr. *Thirlbey* (ὁ χρητικώτατος, nunquam satis laudandus) is entitul'd also as well as the Seraphick Mr. *Nelson* to all the Lawrels and Triumphs of Orthodoxy over *Papists*, *Socinians* and *Arians*, the three Hereditary Enemies of our Constitution in Particular and of Christianity in General.

How often must our modern *Arians* and *Socinians* be told (e're they awake from their Lethargy) that not one Author or any Christian whatsoever, has for these 1700 Years, left any Authentick Protest or Declaration upon Record, of any value or repute, or passable in any common intent of Law or Equity, professedly and avowedly for bare-fac'd *Arianism*, down to these very days, except one *Christopher Sandius* or *Bidell*, with the Tale of a Tub, *W. W.* both whose Self-Inconsistencies and Unparallel'd Hardyneſs render their Evidence in this Case very Precarious and of no effect, or even of any Consideration, especially the two latter; and even *Sandius* who was by far the best Scholar that ever appear'd in the *Arian* Cause, had so much Grace or Bashfulness as not to be able to stand the Brunt or

Medusa.

Medusaan Aspect of his own Monstriferous Bantling, made up chiefly of impossible Chymera's; for his *Arian* Productions were not permitted to see Light, or be publish'd in Print, till after his Decease, and then set forth by stealth from the Chymical Town of *Irenopolis* in the Confines of *Utopia*, as the *Socinian* Tracts are generally Midwiv'd into the startl'd World. How often, I say again, must our modern *Arian* Astrologer be put in mind of the shameless Nakedness and empty Annihilation as well as of the Execrable Impossibilities of his *Arian* Schemes. Yet for all that can be said or done, we are daily libell'd and clamour'd about with the same unhallow'd noisyness and inexpugnable obstinacy, in hawking about those infamous Assertions, *viz.* ' That all the World ever was ' and is *Arian*, but have not honestly enough to own ' it, and that the *Jesuitical* Apostolical Constitutions ' may be prov'd to be genuine out of some of *Irenaeus's* ' *us*'s Synonymous Names or Terms, or some parallel ' Sentences of the Ancients; whereas if that were true, it only proves the quite contrary, *viz.* that the compilers of those Constitutions were shameless Plagiaries, never own'd and stood by, to be genuine by any credible Scholar of known Credit; besides *W. W.* who seems to know as little of them as any one living; yet how often must the same empty Objections be answer'd over and over? Nothing but those Pseudo-Apostolical Constitutions will go down with him, and they must be suppos'd to be of equal Authority with the Holy Scripture, tho' the Copies also be ever so imperfect and his Self-Contradictions about them and other points ever so frequent; yet his Doctrine must, for all its Heterodoxy and Innovation, be suppos'd Primitive by all means, with a great deal more of such Sacri-
legious

legious Blasphemies and Begging of the Question. *Ubi est acumen tuum? Semper ne capies pro argumento illud ipsum quod ponitur in quaestione? Quoties hoc inculco? Non tu evigilas? Num faces admovenda sunt? Dico a te perperam exponi Divinitatem Christi & Verbum Dei; testes habeo septendecim atatum Monumenta; sta sententia non mea, non tua, sed harum omnium, &c.* Yet by a certain fatal Sympathy between the *Popish* and *Arian* Idolatry (exhibited to a created minor God and some other exalted Creature or Creatures) the *Arians* as well as the *Papists* with ineluctable obstinacy insist upon their respective share in the Christian Primitive Antiquity, in spite of all the most Demonstrative Inductions and most legal Proofs or Evidences upon Record that ever can be brought; such as the foremention'd adequate Enumeration of Parts and Parties concern'd or Vouchers of the first seven and even seventeen Christian Centuries; wherein it appear'd that the *Arians* had not one downright express Record of or for barefac'd and flat *Arianism*, that could ever stand the Test of any of the most Primitive or Successive Courts or Judges of Christian Orthodoxy, Equity and good Conscience; neither can there one clean Evidence or Self-Consistent Witness be now produc'd or any ways assign'd for *Arianism* in all that Current of time, that can any way seem credible, or with any credit or appearance, make it a point of Law, Gospel or Equity in Christianity, that *Arianism* has the least Title to Primitive Orthodoxy or to any Consubstantial part of the Christian Inheritance of Faith. So in like manner, in all that Primitive *Millennarian* Tract of Christianity, there can't be produc'd the least Treatise, Book or Pamphlet, not only for, but even of Transubstantiation, Adoration of the Host or the Virgin *Mary*, Sacrifices of the Mass, the
Pope's

Pope's Supremacy, Indulgences, Purgatory, Supplication to Images or Relicks, Invocation of Saints, Church-Ornaments, Priest-Vestments, Altar-Garments, or such like Fundamental Articles of *Papism*, whereof the very terms and names were as much unknown in the main to the first *Millennium* or Thousand Years of Christianity's appearance in the World, as Colours, to the Blind, or as the present names of places and transplantations in *America* to those first Ages of Christianity, or as Men's thoughts one to another, or as futurity to the generality of Mortals; or in short, as unknown as the most unknown thing in the World to the least knowing Person in the Universe.

Whereas nothing can be more certain and better known to the Majority of the Christian World, than that the main drift and set purpose of the Evangelists and Apostles in the New Testament, was to leave upon undoubted, Infallible, and indelible Record, that Christ our Saviour was in all truth, *Man and God, blessed forever*, and that he dy'd as Man upon the Cross and was the Saviour of the World. This Orthodoxy is also seal'd and deliver'd in the Remains of the Testimonies of the Apostolical Men and Martyrs of the first Century, as may be seen in the first Volume of the Libraries of the Writings of the Holy Fathers, of all sorts of Collections and Editions; and particularly in the late *Dr. Wake* (now our worthy Primate) his accurate *English* Translation of those Apostolical Monuments of the Primo-Primitive Age; as also in that truly Christian Defence thereof against *Arianism*, by our pious and knowing *Dr. Hancock*: Even the Apocryphal Constitutions under the Borrow'd or Metaphorical Names of the Apostles, bear Testimony to the fore said Scriptural Orthodoxy against all Arianizing

ing Notions; as in lib. 6. Chap. 11. whereof the Title is, *Expositio Apostolica Predicationis* — p. 946. (of the *Paris* Edition in 1618. G. L. fol.) τὸν χριστὸν ἔψιλον ἀνθρώπου ὁμολογεῖμεν ἀλλὰ διὸν λόγον καὶ ἀνθρώπου μεσίτην θεῷ καὶ ἀνθρώπων, — and lib. 7. c. 34. Αἰώνιε σῶτερ ἡμῶν ὁ βασιλεὺς τῶν θεῶν ὁ ὢν μόνος παντοκράτωρ καὶ κύριος ὁ θεὸς πάντων τῶν ὄντων καὶ θεὸς τῶν ἁγίων, &c. *Athanasius* himself with all the Composers and Fathers of the Nicen Creed and Council would have join'd unanimously in that Confession and Prayer, without the least Scruple, for 'twere impossible for any of them to have express'd themselves more plainly or fully against *Arius*, *Ætius* or *Eunomius*. The same Author of the Pseudo-Epigraphal Constitutions, in lib. 8. c. 16. says, that the Father begot the Son before all things, without any Medium or Interfering Means; which is as much as to say, that the Son was not made nor created, but proceeded Naturally and Necessarily from the Father without his Intermediating *Fiat* or Creating *Volition*; for a Creature is not immediately suppos'd or conceiv'd upon the Supposition or Assertion, or upon the Hypothetical Idea of a God; but according even to the Author or Authors of those νοθευομένων καὶ ἀμφοβητομένων, upon the very Being of a God, the Father, there immediately results his Co-Essential and Co-Eternal Word or Son, without any other free-extension of his inclusive Co-Intelligent and Co-Being *Volo*, than that Self-Communicative-Spring from Self-Co-existent and Co-resultant willing Complacency in his All-Communicative, tho' Incomprehensive, Intelligent Co-resultancy. Tho' that interpolating or interpolated Constitutioner can't be excus'd in l. 6. c. 25. *Ubi dicuntur hæretici, qui suspicantur Jesum esse Deum super omnia*; and the Ari-anizing

anizing Impostor appears much plainer, in l. 8. c. 33. where he makes the Apostles appoint Fasts and Festivals for themselves, and l. 7. c. 24. and l. 5. c. 14. the Apostles ordain the *Jewish* Sabbath to be kept Holy Day, and especially l. 8. c. 32. where those false Apostles do order, that a Servant Maid, that satisfies her Master's Lust may be receiv'd into the Church-Communion, but in case she commits Fornication or Adultery with a stranger or any body else, she is to be Excommunicated and altogether Rejected; and in lib. 8. c. 4. they declare themselves to be the twelve Legislative Apostles, with *Paul* and the seven Deacons, who did Compile and Dictate those Apostolical Constitutions; whereas the good Deacon *Stephen* had been Martyr'd long before *Paul* was made an Apostle; and in l. 6. c. 15. *Anabaptism* is establish'd, and in l. 3. c. 10. *Lay-Baptism* is absolutely forbid, and in l. 8. c. 32. *Lay-Predaching* is ordain'd, and l. 8. c. 42. the use of Oyl is order'd in Baptism, and *ibid.* l. 8. the Apostle *Bartholomew* orders Women to be ordain'd Deacons with Imposition of Hands; and all the Sacraments of the *Popish* Holy Orders are set out with all their wonted Pageantry. In short, those Sham Apostolical Constutioners inculcate all sorts of Ecclesiastical Fopperies and Extravagancies; so that from them and *Origen's* Works all sorts of Sectaries and Schismatics may pretend to advance their opining Sorceries; tho' the visible *Papistical* and *Arian* Forgeries and Interpolations may in a great measure excuse the spurious Extravagancies of those corrupt Elucubratory mixtures of Orthodoxy and inoculated Heterodoxy. See a Jesuitical account of the Original Plagiary of those Pseudo-Apostolical Constitutions in the Catalogue
of

of the designing Jesuit *Franciscus Turrianus's* Manuscript Forgeries (pick'd up and bought by him in the *Levant*) in *Possevinus's Appendix ad Apparat. Sacr.* p. 30. 31. whence there was a *Latin* Epitome made of them and printed by the *Grey Fryar*, *Peter Crabbe* in his second Edition of the Councils, An. 1557. Not long after, the same *Turrianus* (who was the prime Gossip to the Pope's Decretal Epistolary Forgeries) translated them to be inserted in the *Black Fryar Nicolinus's* Councils, Edition'd at *Venice*, An. 1563. and Antw. 1578. and in *Binnius's* Edition of Councils, An. 1606. and at *Paris* with *Zonaras's* Works, by *Fronto-Duceus*, An. 1618. and thence in *Labbaus's* Councils. But *Charles Bovius* a *French* Bishop's Edition of those Windy-Constitutions, with Notes, is in *Surius's* Collection of Councils, An. 1567. and 1585. They were edition'd with Confutatory and Condemnatory Notes of *Cotelerius*, Archbp. *Usher*, *Hugh Menard*, and others, upon the Apostolical Remains of *Barnaby*, *Clement*, *Hermas*, *Ignatius* and *Polycarp*, true or false, at *Antwerp* in two Tomes, fol. 1698. But the final Condemnation and Edition of those Sham-Constitutions were publish'd by the learned Protestant *Thomas Ittigius* of the Holy Order of *Luther's* Reformation, in his *Bibliotheca Patrum Apostolicorum*, Gr. Lat. in 12^o. Tom. 2. at *Lipsiæ* An. 1701.

'Tis true the same modern *Arian* of our own, in spite of all Evidence and Conviction, still pretends to Authentizize and Establish those Jesuitical-Apostolical Constitutions upon the entire ruine of his own Astrological Brains, by virtue of a certain Machine of his, fill'd with *Bedlamit* Supposals, against the strongest Evidences, according as his present exegency shall require; in short, he can evade all sorts of Arguments

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ments and Testimonies whatsoever that are against him; accordingly he very frankly tells the-World (Repl. 2. p. 11, 12, 22, 27, 35, 37, 39, 41, 42.) ' That ' he is an *Arian* Author, and that he has often ' and will still contradict himself; and yet pre- ' tends to be of the Christian Church; and that ' (*Ψυχωφελέστατος*) *Athanasius* had a considerable ' stock of assurance—nay and was a Forgerer too, ' forsooth, *Si Diis & Whistonio placet*; and that, ' *Athanasius* and *Basil* were in too low a dispensa- ' tion as to the Mystery of the Trinity; and that, ' *Clement Alexandrinus* in his *Juvenile Works* was ' against, but in his nobler and latter Works he ' was for *Arianism*. *ibid.* p. 9. 10. *Origen* was an ' undoubted *Arian*, but *Tertullian* was an Here- ' tick, *ibid.* p. 32. *Viden, homuncionis effrenem auda-* ' *ciam & crimine ab uno disce cetera, &c.* yet he ' owns the Scriptures and earliest Fathers, are ' our Original Guides, *ibid.* p. 20, 34. *τὸ ἀεὶ ἔσω,* ' but he is a known *κεῖ-ψων artifex certissimus*, as ' well as his *ὁμότεχνος Symmistes*, Dr. C. and *Christo-* ' *pher Sandius*, who with a parallel Impudence, says, ' that through the whole fourth Christian Century, ' all the World were *Arians*, and that the Orthodox ' *Homousianists* were no more in respect of the He- ' terodox *Arians* than one drop of Water in com- ' parison of the whole Ocean; *Monendum est* (says that modest *Arian*, *ut supr. lib. 3. p. 15.*) *& seculo* ' *quarto orbem Universum fuisse Arianum—Homousiani,* ' *enim respectu Arianorum vix eam comparationem mere-* ' *bantur, quantum gutta ad vastum mare.* Yet about six Lines above that branded-Conscience-Assertion, he affirms that the Emperor with his Orthodox Subjects persecuted the *Arians* so far, as to take away the Meeting Places and Conventicles from the *Arians*: *Abrogavit etiam Imperator Arianorum* ' C c ' Conventus;

Conventus ; and further adds that the Arch-*Arian Eunomius's* Books and Carcass were given to the Birds of the Air and the Beasts of the Field (*ne cadaver quidem ejus sepulturam nanscici — sed & libros ejus publicis edictis aboleri jussit — Sandius ibid.*) doubtless to revenge the injur'd Deity of their Common Creator, as well as to vindicate the invaded Godhead-Sovereignty of the Redeemer of Mankind, by the Apostatick Rebellion of the *Arian* Impostors ; but perchance modest *Sandius* means no more than that the number of the *Arians* in *Theodosius's* time was equal and homogenial with the numbers of the *Egyptian* Locusts in *Moses's* time. Or else *Sandius* would have us believe that the *Arians* persecuted one another ; since there was scarce any body else then in the World to execute that necessary piece of work, if *Sandius* must be credited ; unless we suppose that a drop of Water could Sowr or Coagulate the whole Sea. *Tempora, tempora cujusmodi monstrum aluistis ? Præ hac insania modestus videbitur W. W. quanquam est impudens —* who sometimes would have us believe that *Athanasius* himself in his first Works did write *Arianism*, but at other times, he would feign convince us that he could convict the same *Athanasius* of Perjury and Forging of Evidence against poor innocent *Arianism* : *Ecum quos Gyros, quas rotas fabricant ? Hi nugatores & Paradoxorum atque Sophismatum Archetecti, nescio cui formidolosi esse queant, molesti erunt fortasse ; molestiam lectoris prudentia sublevabit, formidinem res eripuit. Vultis ne plura ? Quid ni ?* The same modest-conscienc'd *W. W. Repl. i. p. 10.* argues thus ; *Bishop Bull* owns *Origen* exactly *Orthodox* in his *Doctrine of the Trinity* ; but *Origen* was an undoubted *Arian*, therefore *Bishop Bull* is as much an *Arian* as *W. W.*

but

but he had not honesty enough to own it. He argues also with the same Charity and Modesty of our great Dr. *Mills's* learned Premises; *En quot monstra perperit temeraria in scribendis effutiendisque quaecunque in calamum buccamque venerint ardori, juncta rerum ad Historiam & Theologiam spectantium inscitia! Quid enim facias Arianis, qui Andabatarum more de ignotis sibi rebus differere non reformidant & ultra credidant instar maleconsulti sutoris excurrere.*

But 'tis something more than ordinary, even in the *Arian* way of *Jesuitical* Equivocations and *Socinian* Hipocrisy, to hear the only learned *Arian* that ever yet appear'd, *Christopher Sandius*, owning that he turn'd *Arian*, because two *Jesuits* (*Petavius* and *Massenius*) said to serve the turn of a bad Cause, that *Protestants* must believe Tradition; otherwise they could not be Orthodox as to the Trinity, because the Holy Fathers before the Council of *Nice* had not fully explain'd that sacred Mystery, which was not fully set forth till that Council did it by Oral Tradition, and not by Scripture or Fathers, who are mostly short or obscure or neuter in that Doctrine, which was not necessary to be declar'd or expounded before a false Construction was put upon it by an open and profess'd Contradiction or Oppugnation, which was not attempted in form before *Arius*. This is the sum of what those *Jesuits* do in reality pretend to and aim at, but let's see the turn the *Arian* Equivocation gives it in *Sandius's* terms, *i. e.* ut *supr.* p. 232. 233. *Quod autem probavi Patres omnes Ante Arium eadem cum Ario docuisse, ad id me maxime permovit liber Jesuita Masenii, cui titulus Meditata Concordia---cum autem considero quod Petavius probet omnes Patres Ante-Nicanos eadem cum Ario docuisse, & traditionibus articulos fidei probandos esse,*

esse, &c. If Mr. *Arian Sandius* has such deference to Jesuitical Doctors, we can oppose (were it worth while) all the other learned *Jesuits* and *Papists* who never dream'd to run those Traditionary lengths, much less that *Arians* should make that use of their Zealot-Fury against *Protestants*; especially the *Jesuits*, *Peter Halloix* and *P. Hardouin*, as likewise, *Gretser* and *Serrarius*, *Fronto Ducaus* and *Possinus*, *Cornelius a Lapide* and *Suarez*, *Possevinus* and *Honorati Fabri*, with most of the rest of that wickedly Erudite Society; and in particular the *Papists*, *Genebrard* and Mr. *Bossuet* Bishop of *Meaux*, with *Hervetus*, *Bignau*, *Holstenius*, *Cotelerius*, *Launoy*, *Fabrot*, *Bignon*, *Morell*, *Mauguin*, *Pithou*, *Petit*, *Colet*, *Francois Blondel*, *Herbelot*, *Du Cange*, *Ferrand*, *Henry de Valois*, *Dacier*, *Regis*, and the reform'd *Benedictins* of the *Romish Synagogue*, &c. *Criticis nasutioribus luet, opinor, panas, easque gravissimas Sandius, quod inscite arguerit Petavium* ————— *Neque enim fas est, condatum quemque existimare, tam bardos Barronesque fuisse Varrones illos Jesuiticos & Papisticos, ut tanquam Apodicticum urserint etiam adversus congeronum suorum contestatissimam sententiam, &c.* But nothing can more expose the *Arian Equivocation* and *Socinian Hypocrisy*, than what *Sandius*, *ibid. lib. i. p. 46. 227.* says that the *Arians* look upon it, as *Apostasy*, to deny the Divinity of Christ, or the Trinity of the Persons. *Ad Populum Phaleras*; for the *Arian Divinity* of Christ is but a Mock and Precarious Deity, and their Trinity of the Divine Persons is but a plain Blasphemous Derision; since they mean only one uncreated and two created distinct Beings, as three different things or three human Persons; such a Trinity and Divinity as any Jew, Turk or Heathen could not chuse but believe and see daily.

And

And all the Socinian Forces are so despicable as to be comprehended in that poor Nutshell of the *Bibliotheca Polonica*, or *Fratrū Polonorum*, quos Unitarios vocant, Edit. Irenopoli 1656. wherein are contain'd the Whimsical Exarations of Socinus, Crellius, Slingingius, Wolzogenius, Ostorodus, Volkelius and Smalcus, all Lay Gentlemen, whereof the Ringleader, Socinus, throws up Primitive Antiquity at once, especially Justin the Martyr and Irenaeus, to the Orthodox; *Etenim constat* (says he, *ibid.* tom. i. p. 329.) *istos aliter de Christi persona sensisse quam nos sentimus*---p. 331. *Præterea nostri homines etiam multo post Apostolorum tempora*, &c. therefore he is so very modest as to confess that his Socinianism is not necessary to Salvation or to the Constitution of a true Church, *ibid.* p. 329. *quamquam ut diximus, non tollit veram Ecclesiæ faciem Ignoratio ejus Veritatis, quæ in sententia nostra continetur*---p. 331. *potest enim quis spiritu Dei esse præditus & tamen in non necessariis errare, adeo ut* (p. 332.) *pro necessario id ducat quod non est, & propterea pro fratre non agnoscat eum, qui tamen sit*---and, p. 328. he says 'tis not necessary to know the true Essence of God or Christ, but only to know their will and do it, and that Christ was born true Man (*ibid.* p. 656.) --- p. 692. *Atqui illi (nempe Sociniani) qui in regno Polonia & magno Ducatu Lithuania, Ariani & Ebionitæ appellari consueverunt, ista omnia tam Arianorum quam Ebionitarum dogmata prorsus erroris damnant ac pleraque ut impia & Blasphemia penitus averfantur atque horrent.* Yet how much soever the Socinians seem to abominate the Arian Doctrines as Wicked and Blasphemous, 'tis certain both the Socinians and Arians agree with the Mahometans in their Phantastical Ridicule of Christ's being often sent for and carry'd into Heaven (while he was here upon Earth)

and stay'd there some time, that he might hear himself from God, and see himself in the Court of Heaven what he was soon after to tell the World as God's Embassador and in his Name: *De assensu* (inquit Socinus, ibid. p. 675.) & *Commo-ratione Christi Homini in calo ante quam munus suum in terris obire inciperet* — *ut illa ab ipso Deo audiret & presens apud ipsum videret quæ mundo mox annun- ciaturus & patefacturus ipsius Dei nomine erat* — *nihil Convenientius Excogitari potest quam ut Christus ante illud tempus quod diximus, in Calum ad Deum, idque fortasse non semel ascenderit.* Just as the Turks imagine that their *Mahomet* was also frequently honour'd with such like Personal Conferences with God; so the Heathen *Romans* dream'd of much of the same Heavenly Favours conferr'd upon their Religion-Inventor, *Numa Pompilius*, as well as the Popish *Romans* do excogitate some such Imposture-Congresses between the Court of Heaven and the Virgin *Mary*, in propria Persona, while she was upon Earth, whom the *Papists* both Injuriously (to her true Honour) and Prophanely transform into an Idol of their own Brains, as the *Arians* and *Soci-nians* do Degrade Christ, and then pretend to Adore him as a created God with a diminutive sort of Idolatry, or rather Irony, as the *Jews* and *Soldiers* serv'd him formerly in *Pilat's Prætorium* and *He-rod's Palace*.

As Impious and Phantastical as the *Socinian* Scheme (or rather Dream) seems to all knowing Christians, yet that *High-Church-Advocate*, Mr. *Dodwell*, seems to have borrow'd thence his scan- dalous Notion of the precarious, occasional or con- ditional Immortality of Souls; for *Socinus ubi supr.* p. 651. says, *That Immortality and Eternal Life* (which he artfully takes to be Synonymous) can
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only be purchas'd by the Christian Religion (which Mr. Dodwell still streightens and confines to the Immortalizing Spirit of Episcopal Ordination) and consequently that the Souls of wicked Men will no more have Immortality than Eternal Life of Happiness: But that's a dangerous piece of Ignorance; for Immortality and Eternal Life is taken generally in Scripture and some old Liturgies, καὶ ἑξοχὴν, per excellentiam, and comparatively, as if an Immortality and Eternal Life in Misery and Torment are scarce worth to be call'd so, especially in comparison of an Immortality in Eternal Joys, and Eternal Life in Immortal Felicity. But our Astrological Arian W.W. plagiarizes a great many more Chycanneries from double-dealing Sandius, who taught him not only those Rattle-Pate-Whimsies concerning the (tho' impossible) genuineness of the Pseudo-Apostolical Constitutions, but also to affront and calumniate his own Country and Church of England; for Sandius had the Impudence to publish, that *Arianism* was the most eminent and current Opinion in all England: *Ceterum* (says Sandius ut supr. l. 3. p. 111.) *Anglia refertissima est hominibus isti addictis sententia quæ ibidem præ cæteris caput extulit, quantum lenta solent inter Viburna Cupressi.* — *sunt & alii plurimi qui Arii nomen quam doctrinam magis detestantur, quos ego etiam nomine Arianorum invito traducere nolo.* Which was the handle for the astonishing assurance and frontless calumny, wherewith that shameless Arian W.W. dar'd to infect and pollute the Publick, scandalously asserting, as if all the learned of the Church of England, that understood any thing of the matter, were *Arians* in their Hearts, tho' they had not honesty enough to profess it, and particularly Dr. Grahbe, Dr. Alix, Dr. M — r, Dr. S — ge and Dr. C — n, and one
C c 4 more

more lying perdu, which he left behind him in that Academy, whence he was deservedly kick'd out. Yet *Sandius* could name but three *English*, viz. *Paul Best*, *Neuser* and *Bidell*, whom nevertheless he owns to have been half *Socinians* as well as half *Arians*. Neither can there be nam'd above three or four more of any such Libelling *English* Mongrells, viz. *John Knowles* and *Thomas Firmin*, with the like number more of the same kind of Pamphleteering Animals of the *Arian* and *Socinian* herd, besides *Emlin* and *W. W.* and of the *Remonstrants*, there be no *Analeſta* that favour them as much as those of *Daniel Quicker* and *Lucas Mellierus*, with *Episcopius* and *Sandius*, *Toland* and *Dr. C—k*; but what are all those Shrubs in *Ratiocinations* and *Mushromes* in *Argumentations* (but Monsters in *Libelling Inventions*) if compar'd with the strength of *Argument* and *Rational Authority*, which are to be found in the foremention'd select Representatives of the most Primitive and Purest Christianity, as to the principal Articles of Christian Orthodoxy concerning the Holy and undivided Trinity, which has always been the only Characteristick and sole Standard or Signal of the Christian Profession as well as the capital Subject of the Primitive *Littera Formata* (*apud Optatum Millevitanum & alios*) or the Testimonial Badge and Signature, and Recommendatory Word or Dismissaries, and Communion of Saints or of the Faithful and Faith once deliver'd by the Saints for these 1700 Years and upwards.

What Book, Tract, Character, Paragraph or Verse, on set purpose, can the *Popish*, *Socinian* or *Arian* Idolaters produce for the Worship of a *Created Being*, out of the Holy Scriptures or the Writings of *Ignatius*, *Poly-carp*, *Clemens Romanus* and *Justin the Martyr*, *Theophilus Antiochenus*

Antiochenus and *Melito Sardicensis*, *Irenaeus* and *Thaumaturgus*, *Tertullian* and *Cyprian*, with all the other *Analecta* of the three first Christian Centuries, begun and ended with and under the sacred Banner and Ensign of the Christian Trinity, three Persons and one God. Witness *Grotius*, *Le Blanc* and *Ittigius* for the Protestant Churches abroad; *Turrianus*, *Genebrard* and *Halloix* for the Romish Church; *Dr. James*, *Bp. Bull* and *Dr. Cave* for the Church of England; which also any one may be convinc'd of by a bare *αυτοψία*, and so be himself *αυτόπτης μαρτυρ* of those Primitive Originals as well as of the subsequent Records expressly and avowedly drawn up against the *Arian* Impostures, *Macedonian* Innovations, the *Nestorian* and *Eutychian* Inventions; for the *Popish*, *Socinian* or *Arian* Idolater can't have such a Brazen Forehead as to pretend to be able to produce any express Book, Treatise, Chapter or Paragraph, for their Worshipping any *created* or *will'd* Being (of what transcendant Creation or early *will'd* Production and Pre-Existency soever, and much less for their believing that our Saviour Jesus Christ's Divinity was *will'd* or *created*) out of the irreproachable and unexceptionable Records of the foremention'd *Victorinus*, *Antonius Abbas*, *Serapion*, *Hilarius Pictaviensis*, *Titus Bostrensis*, *Optatus Milevitanus*, *Lucifer Calaritanus*, *Athanasius*, *Pacianus*, *Ephrem*, *Basilus Casariensis*, *Idatius Clarus*, *Philastrus*, *Gregorius Nazianzenus*, *Macarius*, *Gregorius Baticus*, *Phabadius*, *Faustinus*, *Didymus Alexandrinus*, *Amphilochius*, *Pachomius*, *Ausonius*, *Gregorius Nissaeus*, *Nectarius P. CP.* *Ambrosius*, *Oresiesis*, *Asterius Amasenus* (all of the 4th Cent.) *Epiphanius*, *Aurelius Prudentius*, *J. Chrysostomus*, *Severianus Gabalensis*, *Chromatius Aquileiensis*, *Gaudentius*, *Synesius*, *Ruffinus*, *Palladius*, *Hieronymus*, *Sulpitius*, *Augustinus*, *Paulinus*, *Victor Massiliensis*,
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Sedulius, Isidorus Pelusiotæ, Hesychius, Vincentius Lirinensis, Socrates, Sozomenus, Nilus, Dracontius, Cyrillus Alexandrinus, Proclus P. CP. Cassianus, Chrysologus, Hilarius Arelatensis, Eucherius, Basilus Seleuciensis, Valerianus, Prosper, Simeon Stylita, Theodoretus, Arnobius Jun. Salonius, Gelasius Cyzicenus, Faustus, Apollinarius Sidonius, Salvianus, Victor Uticensis and Eulogius, Aeneas Gazæus, Cerealis, Gennadius, Pmerius, Andraas Casariensis (all of the 5th Century) with all the rest of the foremention'd sacred Records of Primitive Christianity. What Miscreant *quisquilian* Scraps and Fragments have the *Arians, Papists* and *Socinians* to oppose to all those deliberate and concordant Testimonies? *Hic contra Sylvestres tumulos* (says Mr. Pollet ubi supra) *mendiculorum inermium, nobilitas & robur Ecclesiæ Primitivæ educitur. Dies me deficeret numerantem Epistolas, Conciones, Homilias, Orationes, Opuscula, Disceptationes Primitivæ Ecclesiæ, in quibus ex apparato, graviter & ornate nostrum Orthodoxum Homousianum dogma roboratur. Quare ad Primitivam Christianitatem si quando licebit accedere, confectum est prælium; tam ipsius Authores, Doctores & Scriptores sunt Nostri quam ipsi Athanasius & Basilus, Hilarius & Ambrosius, immo vel ipsi Melancthon & Beza, Bullus & Cave, Doctrinæ Christianæ Patres Scientissimi. Nullus enim modernus illa Sociniana, Papistica & Ariana somnia vehementius quam isti quos recensui Primitivæ Christianitatis Patres, insectantur. Hoc non nesciunt Sociniani, Papistæ & Ariani, qui quasi auribus lupum teneant, æternam causæ suæ Heterodoxæ maculam coguntur inurere, sive recusent Primitivæ Ecclesiæ suffragia, sive deposcant; nam in altero fugam adornant, in altero suffocantur.*

But our Star-gazing Arian W. W. has, forsooth, a great many Papers and Manuscripts to prove the *Arian Romancies*; which out of his great goodness and

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and love to Peace and Tranquility as well as out of zeal to find out Primitive Christianity, he is ready to lay down all that choice Treasure of his own *Arian* Manuscripts before the Convocation, to whom he is willing, God knows, dear Soul, out of meer Apostolical Humility, to resign the honour and glory of reforming the Church of *England* (*si Deus & Whistonio placet*) into brave Primitive *Arianism* of Christianity; in the mean time poor Soul, he is willing also to be contented with some bare Rabical Preferment amongst the Elementary *Baptists*, and thence to send Challenges to the whole Nation as well as to his Parochial Pastor and Ordinary Dr. Sacheverel. *Apaga sis, O bone vir, fatuas, fabrorum prandia, betas ab erudito Clero Anglicano. Cessant Mastigophori? Ubi Cardui, quibus pro merito coronatus misellus ἀσβετίας Ariana, & Chimerarum ὀψιμαδής Restitutor, per vicos deducatur & in pistrinum eisdem pascendus detrudatur.* In short, all such pretended Papers, Manuscripts and Discoveries in behalf of Matæological *Arianism* are meer Dreams & ὄνειδος ἀνδραγες. But how that *W.W.* came by such an amazing stock of Impudence, in such a polite Nation and discreet Clergy, and how he came by the encouragement to lay it out so liberally upon the Publick for the revival of the old Chymical *Arian* Notions, has been no small Astonishment to the Christian World for six or seven Years last past; and the rather, because his and Dr. C—'s Patron was never tainted with any such a Charge, tho' 'tis thought they concerted their insolent Proposal of *Arianism*, while they were Fellow Chaplains to him, who continu'd Oeconomically Charitable to them both, in several respects as well as Medicinally Charitable to the publick by his Spagyrick Repository; neither could Dr. C—'s Predecessor

deceffor be reasonably fufpected to encourage him in his Sectary-Schemes, tho' he might have communicated his Interelt for the Parochial Succeffion. Neither were there ever fince the Reformation any confiderable Perfons or Numbers of the *Engliſh* Clergy that ever favour'd any of the Arianizing Projects or Suppoſals; unleſs poſſibly ſuch a Perſon as is mention'd by the Orthodox Mr. Rogers in his admirable defence of the 39 Articles, p. 37. where 'tis ſaid, ' That a certain favourer of the ' new *Arians* and *Neflorians* in *Poland* and *Lithuania* ' ſhould call that learned *Proteſtant Zanchius* a Fool ' and an Aſs for writing *De tribus Elohim* againſt ' thoſe Renewers of the *Arian* Branches; yet for ſuch little Expreſſions and Inclinations towards *Arianism*, our brave Clergy-Man Mr. Rogers could never after abide nor ſee that Arianizing Perſon, tho' he calls him a great learned Man; juſt ſuch an averſion and conduct did St. *John* the Evangelift ſhew towards that Capital Precuſſor of the *Arians*, *Cerinthus*; as is teſtify'd by the ancient *Jerom* in *Catalog. Script. Eccleſ. in Joame*. 'Tis true, one *Barrow*, a *Puritanical* Enthuſiaſt, about the ſame time in *Diſp.* p. 76. impiouſly calls the Apoſtles Creed, a *forg'd Patchery*, as the Prophane *Arian*, *Gregorius Paulus*, a little before (*apud Genebrard. lib. 4. p. 1158.*) call'd our other Liturgical Confefſion of Faith, *Sathanafus* Creed. And our great *Tillotſon* wiſh'd (in a Letter dated 23. *Octob.* 1694.) we were well rid of that *Athanaſian* Creed and part of our Liturgy, if Dr. *Clark's* Apology does not Romance as well as Arianize. But ſcarce any one *Engliſh* Clergyman can be nam'd of any note that avowedly favour'd the Doctrines of the *Arians*, no more than the Tenets of their Fellow-Idolaters, the *Socinians* and *Papiſts*; all whoſe Superſtitious Reasonings and
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Prophane Disputations are confuted beyond all Retrieving, by the Solid and Unanswerable Arguments of our *Protestant* Standards, *Hooker* and *Chillingworth*, *Ellis* and *Heylin*, *Hammond* and *Barrow*, *Usher* and *Walton*, *Hall* and *Taylor*, *Stillingsfleet* and *Patrick*, *Bull* and *Beveridge*, *Cave* and *Comber*, *Hicks* and *South*, &c.

Or what else can possibly be the occasion or encouragement for those two Clergymens insolent endeavours to revive *Arianism*, is scarce to be guess'd at, nor enough to be admir'd at; formerly indeed, some few illiterate Enthusiasts and poor uneducated Wretches did make two or three miserable attempts that way in this Kingdom; such was that foremention'd poor ignorant Mechanick, *Matthew Hammont*, a sorry Carpenter or maker of Ploughs by Profession, in Queen *Elizabeth's* Reign, who was for his obstinate Heresy of *Arianism*, burn'd at *Normich* in 1579. An. 22. *Regin.* Yet as ignorant as that poor Mechanick Wretch was, he made a shift to delude a poor Clergyman, *Francis Ket*, who suffer'd himself to be a Pseudo-Martyr for Prophane *Arianism*, by the like Death of Burning in the latter end of the next following *February*, or as some say at the same time and place with the aforesaid Pseudo-Apostolical Plowman. Now indeed our Astrological Arian *W. W.* pretends to have had encouragement from all the Clergy that understands any thing of the matter (tho' they have not honesty enough to stand by it themselves) and particularly from some great Clerks, whose Letters he had the Impudence to publish in his *Arian* Pamphlets; yet all those Epistles are as great Dissuasives against *Arianism* and *Socinianism*, as can well possibly be imagin'd; 'tis true, the venerable Bishop of *W—rs*
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Letter advises him to keep at least his *Arian* Scruples to himself; which is all that any Apostolical Father can pretend to bring an obstinate Heretick to, who is resolv'd before hand not to be convinc'd, but to try how far his Frenzical Scepticism can go, happen what will. But that is not the first calumny cast upon that venerable old Prelate, even by some of his own younger τῶν δυσκόλων Brethren and sorry Priests, even of his own Ordination; who publish'd a scandalous Libel against their Right Reverend Father in God about 1699. tho' he was not reflected upon by name, yet as his Council Sir J ——— M ———*ur*, at the *Old Bayly*, made it appear against the Printer of that Libel, that he must be meant, since the Libeller hints so often at his frequent Translations of Superintendantships, which could not be adapted to any other Prelate then, besides himself; tho' formerly Dr. *Richard Neile* from a *Tallow-Chandler's Son* in *King-street, Westminster*, and *St. John's College Cambridge*, and School-Master, Curate, Chaplain (to Lord *Burleigh* and his Son Earl of *Salisbury*) Vicar, Parson, Master of the *Savoy*, and Dean of *Winchester*, became Bishop of *Rocheſter*, Bishop of *Litchfield* and *Coventry*, *Lincoln*, *Durham*, *Winchester*, and at last Archbishop of *York*, where he dy'd full of Years and Merits, 31 *Octob.* 1640. (he is said to have publish'd *Spalata's Shiftings in Religion*, &c.) Yet for all that learned Council could say and the King's Serjeant (*W——t*) sent for, the Printer of the said Libel, not having deliver'd it himself to the Hawkers, and the Jury having been legally charg'd with him, he was discharg'd, after a long debate between the Serjeant and Mr. *Phipps*, whether the Tryal might be remitted to another time for want of Evidence on the

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the Crown side. But this disappointment of a little revenge was not half so hard upon that venerable old Father of the Church, as to fall under the Censure of the House of Commons, as being both himself and the Priest his Son, guilty of some Dishonourable and Unchristian conduct against Sir J — P — n, and thereupon to loose his Almoner-Purse, which he dispens'd so unbyass'dly, as to give twenty Guineas at the first dash to a *Popish* Walloon Priest then coming a *Protestant* Convert from *Holland*, with a small Recommendation to Dr. A---x, a meer stranger to him; and that disinterested Liberality continu'd so long, till the honest *Walloon* was asham'd to receive so much, when not only more Foreigners (as he thought) but also most of the Native Refugees and Home-*Protestant* Converts wanted it more and would be glad of the twentieth part at a time; not long after a *Popish* Priest turn'd *Protestant*, of the Almoner's own Country, and went to him upon the same Alms-account, and thereupon he sent him down two Six-pences with an Enclitick power of chusing whether he would accept of that Bypartite Alms or no; whereby that venerable Prelate did shew beyond all Contradiction, that Charity was not always to begin at home; especially since Foreign Converts are to be suppos'd more sincere and less troublesome and dangerous than the Native Refugees, who oftentimes instead of following some honest Mechanick Trade suitable to their Penitential Conversion, seem to wish for their Flesh-Pots of *Romish Egypt*; whereas, of all the *French* Minister-Refugees, there can't many Renegadoes be nam'd, besides Mr. Stoup, who from being a *French* Protestant Minister in *England*, became a Lieutenant Colonel of a *Swiss* Regiment in the *French* Service, and Commandant

dant at *Utrecht* in 1673. and writ a scandalous Libel against *Protestants*, intitul'd, *La Religion des Hollandois*, publish'd then and there. Nevertheless that *Walloon* Convert was so grateful to his *Asylum*, and so compassionate to the said *Cambrian* Refugee, that he proffer'd to get him upon the *French-Proselyte-Establishment* here, by the way of the Communication of Idioms, but it prov'd only a complement or accomplishment of his own plentyful Conversion. That venerable Prelate had some more sharers, and perchance, patterns in that unbyass'd conduct of Distributive Charity (which one way can't be well suppos'd to have been reveal'd by *Flesh and Blood*) viz. the late Bishop of *S---m*, who was renown'd for his occasional Cherishing and Hospitable promoting of the Forreign Refugees, preferably even to his more *Northern* Countrymen. And our late *Primate* was not less eminent for his disinterested Charity to *Protestant* Proselytes from abroad, who could not chuse but be more Sincere than the Native Converts; whereof one *Griffith Williams*, a Superior of the *Jesuits* in *Wales*, presenting himself to the *Primate*, he was soon perceiv'd by the Metropolitan Discretionary Spirit, not to be Sincere, and therefore dismiss'd; but the late good Bishop of *B-----* his Diocesan, Charitably lent him some little Alms upon a little Estate he had left remaining, which being foreclos'd, he was ever since with a *Protestant* Knight of both his Names and Country, where he was like to continue a hanger-on between Heaven and Hell. Yet his late Grace was not more discerning in the discovery of that want of Sincerity in that *Jesuit*-deserter and other Native Refugees, than he was Charitable in discerning all along the unquestionable and nationally-hereditary Sincerity of the *French* Proselytes

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selytes and Forreign *Protestant* Refugees, to whom
 he was not only a constant Benefactor while Living,
 but also Dying left a considerable Legacy of 500 l.
 and upwards, amongst those Universally Sincere
French Refugees. His late Spiritual Lordship of S—m
 kept up so close to his great Primate's Charitable
 Precedent, that he bestow'd the Treasurership of his
 Cathedral, with some others of his best Preferments,
 upon some of the most Sincere *French* Refugees.
 But the foremention'd *Cambrian* Prelate's Chari-
 ty in that Forreign kind surpass'd them both,
 were it possible; for he kept a *French* Convert
 (from the Canon-Regular Fryars of St. *Genevieve's*
 at *Paris*, if the Profelyte speaks true) as his Dome-
 stick Chaplain, or Library-keeper, or *Amanuensis*
 or Secretay, or in fine, as a Necessary Man in Or-
 dinary or Extraordinary and Supernumerary;
 wherein that venerable Prelate's Charity is the
 more to be admir'd, since he might have had the
 foremention'd Convert from *Jesuit*-Popery, his own
 Countryman, who would have made far a better
 figure among his Books and Studies, than the
 other poor *French* Convert, had not his and the
 late brave S—m's Charity been so impartially uni-
 versal, as not to hearken in the least to Flesh and
 Blood or any Country-relatives, whilst the un-
 questionable Ability and Sincerity of the *French*
 Refugees stand in competition, tho' at ever so
 great a distance. Such an Impartiality of their
 Charitable conduct in favour of the *French* Re-
 fugees, is so much the more to be admir'd, by
 how much the more the *Scotch* and *Welsh* are ge-
 nerally observ'd to be most inclin'd to favour
 their own Country-People; which was quite the
 reverse in those two venerable Bipartite-*Nor-*
thern Prelates, whose compleat conquests over their

natural Inclinations, as to that particular of preferring the unexceptionable Ability, Sincerity and Recommendations of *French Refugees*, tho' but Encomiums one of another with all the Impartiality imaginable, before the partial Competitorship of their own respective Countrymen; which Hierarchical Charity is still the more to be extoll'd, because of the Insuperable Aversion, that those three *Xenodochial Prelates* seem'd always to exert against the *French Nation* in General, as being the most Perfidious, Insincere and Deceitful People in the whole World, whom no Ties of Oaths or Treatises could ever make or oblige them to stand to any Stipulations, tho' ever so solemnly promis'd and interchang'd; yet if any of those People pretended to be Refugees hither, that Hierarchical Triumvirate concluded immediately, that no People could be better recommended, tho' but by one another, nor more Sincere, nor more worthy of Gentile Hospitality than those *French Refugees*; so unbiass'd and impartial was their Charity, even in the rival sight and spight of the Necessities of their own Countrymen and Native Refugees.

But 'tis still a more Melancholly Case to consider what is observ'd by another Bishop, as I take it, in *The Case of the present Convocation consider'd* in 1711. that the design of the Examiner, in N^o. 22. of *Decemb. 28. 1710.* is, "That the Majority
" of our present Bishops are suspected of Principles bordering upon those profess'd by Enemies
" to Episcopacy — and that they favour those
" Leaders that have a set quarrel against Christianity (*ubi supr.* p. 4.) — that they Vote in such
" a manner, as no honest Man can concur with
" them (p. 20.) By this a spiteful Reader would
" be apt to think (says that Reverend Considerer
of

of his own and the Episcopal Cause, *ibid.* p. 4.) that
 " the Examiner wou'd infer, that he that knocks
 " these Bishops on the Head, does (by remedying
 " these Inconveniencies) the Church a real piece of
 " Service—— since there is no leaving a Staff and
 " a pair of Shoes at their Doors——and nothing
 " but Time and Mortallity can remedy these In-
 " conveniences in the Church, which are not to
 " be cur'd like those in a State, by a change of
 " Ministry, which such *High-flying* Sons of the
 " Church, as the Examiner, seem mostly con-
 " cern'd for, &c. However some slighted Con-
 " verts from *Popery* and contemn'd Profelytes from
Presbytery, or other Ill-wishers to some of those
 abus'd Prelates, may think their own Deserts and
 Sincerity fully justify'd and reveng'd by seeing the
 Episcopal Genuineness and Sincerity it self arraign'd
 and attainted by some of the greatest pretenders
 to the Church-zeal for Episcopacy, yet the ge-
 nuine Members of the Church of *England* should
 rather wish for *Parrhasius's* Pencil to draw a Cur-
 tain of the deepest *Sable* before such Undutiful-
 ness of those Sons of the Church, as well as to
 skreen the nakedness, whether Imaginary or Real,
 of those injur'd Fathers of our *Israel*, who are
 doubtless the more sensible of such Mortal *Stoccades*,
 as coming from pretended filial Hands, signaliz'd
 upon many occasions for their zealous Exertions
 in behalf of the Church; such as Sir *John Panton*,
 whose Family was always celebrated for their ge-
 nuine Church-Conformity; especially his honoura-
 ble Mother, who deserv'd to be gloriously suspected
 or rather to be groundedly suppos'd to have been
 the principal encourager, if not the real (at least
 avowedly capable) Author of the *Deuteronomy* or
 second Liturgy of the Church of *England*, com-

monly call'd, *The whole Duty of Man*, tho' review'd by her worthy Guests and harbour'd Father in God, Dr. *Hammond*. At least, those intemperate Reflections may serve as Precautionary Documents for Dignitaries of all sorts to humble as well as to steer themselves by, especially in their unfrequented and almost wholly neglected Duty of Christian Hospitality and Oecumenial as well as Oeconomical Reception of Xenodochial Providence-Conformists; who must nevertheless, 'Take Heart, nor of the Laws of fate complain, tho' now 'tis cloudy, 'twill clear up again. Be *Life* and *Spirit*, when fortune proves unkind, and summon up the *Possè* of thy Mind; but when thou art driven by too officious gales, be wise and gather in the Sails. As 'tis pen'd by the Divine *Herbert's* more Divine late Successor, Mr. *Norris*, at *Bemerton*, *Pindarica fidens & versicolore Camana*.

Especially if we take in also the Melancholly Consideration of what was publish'd in the Pamphlet of *The Proceedings of both Houses of Parliament upon the Bill to prevent the Occasional Conformity*, in 1710. p. 38. under the name of the great Church-Patriot Sir *John Packington*—viz. "I did wonder to hear so many Bishops against the Bill, but that wonder ceas'd, when I consider'd whom they ow'd the Preferment to. The A—B— of C——ry, I think was promoted to that See by my Lord *Sunderland's* Interest; and being ask'd what reasons he had against this Bill, reply'd, He had not well consider'd the Bill, but that my Lord S——rs told him, it ought not to pass. This was a very weighty reason for the Head of our Church to give, yet I dare say, none of the rest of them could give a better. One would be provok'd by the late behaviour of

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“ the Bishops, to move for leave to bring in a Bill
 “ for the Toleration of Episcopacy; for since
 “ they are of the same Principles with the *Dissen-*
 “ *ters*, it is but just, I think, that they should stand
 “ on the same Foot——p. 33. at which time the
 Bishop of S—m out of his great Zeal for the Peace
 of the Nation, which a certain Member of Parlia-
 ment wittily observ’d, was directly contrary to the
 Peace of God (says that Publisher *W. P.*) deliver’d
 his Sentiments against it after this manner,—“ I
 “ know (p. 34. *ibid.*) some of our Order, as well as
 “ my self in particular, have been very indecently,
 “ and I hope very unjustly too, treated in many
 “ printed Libels upon this very account, as if we
 “ were the Enemies to the Church——we are the
 “ Disciples of the Cross, and must go through
 “ good Report and evil Report——Queen *Eliza-*
 “ *beth*, it is certain, treated the *Papists* all along
 “ with a very particular Indulgence——and she en-
 “ courag’d the occasional Conformity of *Papists*—
 “ but the *Pope* put a stop to it——the severities
 “ in King *James* and King *Charles* the first’s Reigns
 “ did cast a blot on the first and contributed not
 “ a little to the miseries of a Civil War in the
 “ second——The proceedings in King *Charles* the
 “ second’s Reign against the *Dissenters* were severe
 “ and set on with bad design—but the *Dissenters*
 “ and Alderman *Love* could not be prevail’d upon
 “ to Petition for a General Toleration. What
 “ some of them did in King *James* (the second’s)
 “ Reign, is well known and cannot be excus’d—
 “ The head of our Order is misrepresented with
 “ as much Injustice as Violence, tho’ he stood as
 “ in the front of the Church in the most dange-
 “ rous times, and false stories are made and pub-
 “ lically reported of him; I love not to use harder

“ words, but this could be the better born, if it
 “ were not for the relations and dependences of
 “ those that vent them—and I my self have met
 “ with a large share of such Treatment, &c.

Whether our modern *Arians* had any occasional encouragement given them from any of the flights of those High-reflecting Sons of the Church, 'tis highly probable, that the Arianizing Tergiversator; Dr. C——k, was not much discountenanc'd by the foremention'd Prelatick Considerer of the Case of the Convocation, who calls him (*ibid.* p. 7.) “ The excellent Dr. C——k, “ that effectually answer'd all their Arguments “ who writ upon contrary Principles against Mr. “ *Dodwell's* Doubts of the natural Immortality of “ the Soul, the Doctor being then a Chaplain to “ one of these same Bishops. But whether it be so probable, that Archdeacon C——n encourag'd our other Fanatical *Arian*, W. W. as the *Arian* himself aver'd it (adding there were a great many more, besides his Friend he left behind him in *Cambridge*, and that Dr. C——n, who were of the same sentiments with him, to his certain knowledge and encouragement, therewith all very much commending and extolling the Abilities of the late Dr. S——ge) is not certain; for the *Arians* were always extreemly addicted to Lying and Hypocrisy. So, he Lyes perchance as Mr. *Pollet* observes, *Ut colorem aliquem fatuitati sua incrustaret, fabulam illam confinxit. Quam quam αὐτοκαταχρῆστος, reluctante (si qua, obfirmato in mendaciis Ariano superest) συνευδ'ήσας & συνλνέησας, respondere debuit, per fas & nefas, ac dicenda tacendaque promere ex suo αὐδεαίων δνταυρῶν.* Euge, frontem jam omnem pone, W. W. liberaliter *Impudentia* litandum est----vultis ne plura? *Quid ni?*-----His last Arianizing *Bedlam-Libel* is against

against all the States of *Christendom*, for not tolerating Christianity, i. e. *Arianism* forsooth. *Importunus Vitiligator ad Catonianos murices damnandus in Concavo luna vel Circeo antro*, &c. How incompatible the *Arian* Doctrine is with true Primitive Christianity may be seen in old *Eusebius's* two Books against *Sabellius*, publish'd at *Paris*, 1643. ex *Codicibus MSS. Herivalensi & Compendiensi*, &c. as also in his five Books against *Marcellus Ancyranus*, translated and illustrated by our learned Bishop *R. Mountague*, and publish'd at *Paris*, 1628. together with the same *Eusebius's Demonstratio Evangelica*, &c. particularly *Eusebius* in his *Apology for Origen* still extant amongst the foremention'd *Ruffinus's* Works (*habeturque inter Rejectionea Hieronymi*, tom. 9.) shews what a horror the Primitive Christians had of the Notions, of Ungodding our Saviour from his Hypostatical Union with and in the Personal Divinity. See *Collectio Nova Patrum & Scriptorum Græcorum Eusebii Casariensis, Athanasii, & Cosma Egyptii*, publish'd by the reform'd *Maurian* Monk *Bernard Montfaucon*, in two Volumes, *Paris*, 1706. fol. That Christian Archisterick Topographer, *Cosma*, from being a Merchant he became a *Canobite* in the 6th Century, &c. • *Eusebius's Onomasticon, De locis Hebraicis*, was printed in *Gr. & Lat.* at *Paris*, 1631. with his Comments upon *Joshua, Judges* and *Ruth*, by *Ja. Bonfrerius*, &c.

How admirable and generous soever those foremention'd three *Ξενοδοξῆντες* Prelates may have seem'd to themselves or others, 'tis certain, never was there Generosity so much envy'd, nor sacred Persons so scurvily us'd, as they have been even by those who call themselves the only true Sons of the Church. The Reverend *Mr. Bisset* in his Preface to his *Modern Fanatick*

tells us, That the late Archbishop of Canterbury had sent him almost every Week, some virulent Lampoon, Libel or Letter, to affront him, &c. Whereof one was, That he favour'd W. W. so far as to let him have a Copy of Eunomius's Apology in Manuscript, which was accordingly publish'd by the same modest Eunomian W. W. there being n're another Manuscript of the same, perchance in being, and that probably Nothal, as some are of Opinion. But the same Reverend Mr. Bisset assures us to the contrary, *ibid.* That the then present Archbishop of Canterbury, Dr. Tenison, may be compar'd to Athanasius for soundness in the Faith, Holiness of Life and the spightful Persecution of Adversaries, as the said Reverend Mr. Bisset thinks in his Conscience. Let but any one (says the same Mr. Bisset in his *Modern Fanatick*, Part i. p. 20.) read his (Sacheverel's) Character of a Low-Church-Man, and the Base and Barbarous Reflections upon that worthy Prelate, the Bishop of Worcester (Dr. Lloyd) from beginning to end, and he will plainly perceive a radical spight — but to call such a Person, as he does in effect, a Trimming Villain, is a note beyond Archbishop Grindal's false Son of the Church and perfidious Prelate (those intemperate Expressions, as Dr. Sacheverel's Counsel calls them) &c.

One of the pretended Reasons why those High-flying Sons treat that late Triple-League of those excellent Fathers of our Church, was, because they stood fast to the Principles of the happy Revolution; especially as to the said venerable Cambrian Prelate, who had been one of the seven Candlesticks, that made the Galaxian way for the Revolution; but the other five fainting away into an Eclipse at the appearance of the New-Royal Sun of the Revolution-Hemisphere, did at last upon their benighted recess, associate another Star of the same name and

and magnitude with the foremention'd *Cambro-Northern-Constellation*, *Nassovium firmo qui bibit ore diem*; so that those *Phospori* that appear'd first in the Revolution-*Levant*, and soon after decreasing, sat in the late Royal *Ponente*, being eclips'd by the *Cambrian* and *Exonian Astrolabium*, and dazl'd by the *Nassovian Solsticium*, nevertheless made up presently their Hierarchical Heptarchy of their *Hesperian Constellation-Occident*, in this *Noctescent Order*, viz. Dr. *W. Sancroft*, Cant. Dr. *W. Lloyd*, first of *Pet.* then of *Norw.* (instead of Dr. *W. Lloyd* of *St. As.*) Dr. *T. Ken* of *B.* and *W.* Dr. *F. Turner* of *Ely*, Dr. *J. Lake* of *Chich.* Dr. *R. Frompton* of *Gloc.* (instead of Dr. *Jonath. Tralawny* of *Bristol*) Dr. *Th. White* of *Peterb.* So that the two of the first seven *Candelabrian Phosphori*, that stuck fix'd to their prosperous Orb, were the foresaid Bishops of *St. Asaph* and *Bristol*, now *Winchester* and *Worcester*; and the two that turn'd Non-jurors with the t'other five tower'd Bishops, were Dr. *William Lloyd* then Bishop of *Norwich* (before of *Peterborough*) and Dr. *Robert Frompton* Bishop of *Glocester*. Dr. *Humphrey Lloyd* was Bishop of *Rangor* at the same time with the other two *Lloyds*; the survivor of them has surviv'd his own fame and repute (with unthinking People) or as a Non-juring former Chaplain of his, said, *Had he dy'd either in the Tower or just at his coming out, he would not have fail'd of as great a name as any Father of our Church ever had, in his Capacity or Country.* But a continual misfortune of Backbiting has ever since attended his Pastoral Zeal and Endeavours; some of his ill-wishers got, it seems, knowledge some way or other (either by his own too open Candour, or Treachery of some of his Domesticks) of the tendency of his private Studies, which it seems, have

have been employ'd these many Years in explaining the *Revelations*, wherein he imagines he sees the fix'd Chronology of the end of the World; calculated for a particular approaching time; this has been an occasion of many a Sarcastm upon his Grey Hairs, *Sive jure sive injuria*; in Print as well as common Conversation from Friend and Foe; amongst some of them, not long agoe, a rising Clergyman publishing a Sermon against uninspir'd Prophecies that were a venting in this Age, Apologetically in his Preface seem'd to excuse that venerable *Cambrian* Prelate's Prophetick Vein, or even exempt it from his unexcepting Censure and Undutiful Reflection against that Right Reverend Father of our Church, not without a *Gelastick* deference to so great a name, no more than without as high a Conception as possibly conceivable of the unappearing performances of so learned a Prelate; whose none of the least misfortunes also was to fall under the Critical Hands of that πολυμαθής *Scotch* Gentleman, Sir *George Mackenzy*, concerning the *Presbytero-Culdaan* or Unepiscopal first Apostles of *North Britain*. And as to that Country's Anglo-Prelate, the late Bishop of *S—m*, the same kind of Hypercritical Adversaries attempted indeed with as little success to prove him a Clandestine Patron of *Socinianism*; whose preternatural kindness for *French* Refugees drew upon himself, as well as the preter-Charitable conduct did upon the foresaid parallel Church-Fathers, such loads of intemperate Reflections, that even Converts or Native Refugees themselves could not be much worse treated, even by them.

'Tis true our Profane *Arians* and *Socinians* might possibly have been encourag'd by that *French* *Papist-Arian*, *L'Abbe Faydit* (spoken of in our first

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Part, *Crit. Hist.* p. 141.) as well as by the reform'd *Enthusiasts*, call'd, *The French Prophets*, spoken of, *ibid.* from p. 261. to 274. But that any of the *French Refugees* should encourage *Arian Socinianism*, is not very likely (except perchance Mr. *Le Clerc* and the Remonstrants in *Holland*, who often trip over into *England* upon their sorry Errands) and much less likely that our great *French Refugee*, Dr. *Peter Alix*, should have ever encourag'd *Arianism*, as that frontless *W. W.* dares stand it out and bears him still in hand with so much of *Arian Impudence*. 'Tis certain, *Arianism* is not taught in *Peter Alix's* *Dissertatio, De Trisagii Origine*, Edit. *Rothomagi*, 1674. 8vo. much less in that Original *French Refugee*, *Peter Baro's Theses* ——— publish'd in *English* by *John Ludham* at *London*, 1590. 8vo. and much less still in another Original *French Refugee*, *Peter Moulin's Anatomy of Arianism*, publish'd at *London* 1620. 'Tis far more certain, that how encroaching soever the *French Refugees* may be thought to be upon the Church-Charity or Preferments, the present Hereditary and Contagious Multiplicity of *French Servants* in great Families, and *French Officers* in Civil and Military places, may prove far more dangerous both to Church and State. However, there was another *French Protestant*, as I take it, that writ against the *Arians*, of the *Trisagium* or *Trinity*, in *French*, *Du Trisage*; but the first that made use or writ of that term, was the noted Original *Greek Refugee* and first Scholastick Divine (*John Damascen* a *Syrian Born*) in his *Orthodox Treatise, De Trisagio* (τρεῖς ἄγιοι---ον) the Holy Three, or *Doxology, Glory be to the Father*, &c. publish'd among the rest of his *Greek Works* at *Basil* in *Switzerland*, 1599. his excellent *Treatise*, stil'd, *Divisa & unita Theologia de Patre, Filio & Spiritu*

ritu Sancto, is in Manuscript Greek, in Sir Tho. Bodley's Vatican, Arch. B. 38. The Popish Monks have forg'd several pieces for him, besides Interpolations, as Bellarmin owns in *Lib. De Eccl. Script. in J. Damascen.* See Jo. Wegeleni *Nota in Damasceni & Pselli Argumenta contra Nestorianes*--- Aug. Vindel. 8vo. 1611. And that last learned Grecian Senator and Lay-Divine, Michael Psellus, who dy'd in an Archestry in the 11th Century, where he had fled for refuge after the misfortunes of his Pupil, the Greek Emperor Michael Ducas; that Psellus's Erudite Compositions against all the Arian Sectaries, were printed at Bale 1545. and at Venice 1593. and at Paris 1599. 1615. and at Aulsburg 1608. and at Leyden 1617. vide sis *Allatium de Psellis, & Simeonibus, &c.* Nicolaus Cabasilas Archiep. Theffalonic. Sæcul. 14. his Exposition of the Liturgy was edition'd at Venice, 1545. & Paris in Auctar. BB. PP. 1624. and tom. 12. Biblioth. Morell. and his six Books of the Life of Christ, were printed at Ingolstadt 1604. in 4to. cum *Philippi solitarii Dioptra sive Regula rei Christiana ad Callipicum, &c.* and J. Carpathii *Documentis Spiritualibus*, by the Jesuit Ja. Pontanus. A little before, there were publish'd also against the same Popish and Arian Prophaneness and Irreligion, the Authoritative Admonitions of Nicolas's Predecessor, Nilus Cabasilas Archiep. Theffallon. Edit. Lond. & Basil 1544. and Francof. 1555. and Hanov. 1608. and Amster. 1645. In the next Century, another famous Archbishop of the same Theffalonica, Simeon (Sæcul. 15.) in his Work, *De Fide, ritibus & Mysteriis Ecclesiasticis. Excus. Jassii in Moldavia*, 1683. fol. confutes the Arians, Papists and Socinians to all intents and purposes of Orthodoxy. So also John Gerhard's *Confessiones Catholica, in quibus Doctrina Catholica & Evangelica, quam Ecclesia, Augustana*
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Confessione addicta profitentur ex Romano-Catholicorum Scriptorum suffragiis confirmatur. Fena 1634. Nic. Vedelius de Prudentia Veteris Ecclesie, lib. 3. Amstel. 1633. Common Prayers according to the use of the Kirk of Scotland. Edinburg 1596. 8vo. Constitutiones Legatine Othonis & Ottoboni & aliorum Archiepiscoporum Cant. quarum plurima apud Lynwoddum non extant. MS. C. 7. 11. Jur. in Archiv. Biblioth. Bodl. Oxon. A Confession of Faith of certain English in the Low Countries, 1602. 4to. A Brief Form of Confession, with other Prayers 1576. 8vo. Martyrologium ab Apostolis ad annum 1572. & ob Evanagelica Veritatis Confessionem. in 8vo. Hanovera Anno Dom. 1572. An Abridgement of the Book which the Ministers of Lincoln deliver'd to his Majesty 1605. 4to. Amica Collatio Dan. Tileni & J. Cameronis de Gratia & Voluntatis Humane Concurfu in Vocatione, &c. Lug. Bat. 1622. The second part of the Defence of the Ministers Reasons for refusal of Subscription---in 4to. 1608. the late Dr. Gibson's Synodus Anglicana, &c. the late Dr. Wake's State of the Church and Clergy of England, &c. Jo. Atton's Apparatus in Constitutiones Legatinas Othonis & Ottoboni, MS. C. 7. 11. in the Bodleian Vatican. Eustratius Presbyter CP. contra Eunomianos (Sæcul. 6.) apud Photium, &c. Augustini Vererii Rationarium Theologicum de Scripturis Ecclesiasticis 1i & 2di Seculi, Rostoch. 4to. 1669. and 1673. All these be Legal Witness and Gospel-Evidences against Superstitious Papiism, Irreligious Socinianism and Profane Arianism, &c.

Neither did the Protestant Churches abroad ever encourage the Professors of *Arianism*, as 'tis demonstrated by the Harmony of the Confessions of Faith of all the Protestant Churches, publish'd together as well as separately, such as *Corpus & Syntagma Confessionum fidei in diversis Regnis & Consensus ex sententiis Patrum*, Aurel 1612. in 4to. and especially by the
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the Erudite Protestants both at home and abroad, that writ in particular against the few foremention'd *Arian* Rags and Rakeshames, viz. by *Luther, Calvin, Beza, Melancthon, Simlerus, Bullingerus, Benedictus Aretius, Alexander Alesius, Andreas Hyperius, Stanislaus Sarnitius, Petrus Melius, Joannes Wigandus, Franciscus Stancarus, Jacobus Schegkius, John Philpot, John Proctor, John Pullayne, Alexander Gill, Dr. Edwards, Dr. Hancock, Dr. Alix, Dr. Grabbe, Dr. Smalbroke, Mr. Welchman, Mr. Ockley, Mr. Mattair and Mr. Thirlby*, with several others; all whose invincible Arguments have Demonstratively prov'd that the Tenets of *W. W. Dr. C.* and all *Arians* are *Damnable and Blasphemous Assertions*, as 'tis worded in the Declaration made to the Queen by the Clergy of *England* in Convocation assembl'd in 1711. according to *W. W.*'s own Account thereof, p. 21. who expresses the whole of his *Arian* Blasphemies in this one Hypocritical Self-Inconsistent Proposition (in his Reply to *Dr. Alix*, p. 29.) *Jesus Christ is truly (tho' created) God and Lord, or really by the appointment of the Father, our created God and our (created) Lord*; which is such an unintelligible piece of Blasphemous Inconsistency, that the oft-mention'd Author, *Mr. Pollet*, could not chuse but cry out; *En portentum Ariana ἀσυλλογισίας jam a nobis aliis locis saepe exagitatum! Scribantur ista vetulis Arianis per me licet & in pistrinis tonstrinisque Ariana, Socinianaque factionis divulgentur, at apud Orthodoxa veritatis & Primitiva Christianitatis studiosos ac eruditos Lectores aeterno silentio utpote falsissima obruantur.*

And for the farther Destruction, Confutation and Conviction of the *Socinian* and *Arian* Blasphemies, he sums up in gross the Reasons, Proofs and Evidences of the minor Prophets or Fathers and Conveyers

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Conveyers of Primitive Christianity recorded in the seven and twenty folio-Volumes of *Maxima Bibliotheca Patrum*, reprinted at *Lyons* in 1677. with the irresistable Arguments and Prejudicative Prerogatives of the *Law* and the *Testimony* legally convey'd down in eighteen folio-Volumes of the Councils, of the last Edition at *Paris*, in 1671. Besides, the utter Ruin and Annihilation of Prophane *Socinianism*, Supestitious *Popery* and Impious *Arianism* effectually determin'd by the earliest Searchies and most convincing Enquiries into the Holy Scriptures, with the exactest and most unexceptionable Examinations of the Original Deeds and Conveyances of Primogenial Religion, Honesty and Virtue, transmitted to Posterity by the foremention'd greater Prophets or Pastors of Primitive Christianity, viz. *Basil the Great* in two folio-Tomes (Edit. *Paris* 1618.) *Gregory of Nyssa* of the first *Cappadocia*, in two folio Tomes (Edit. *Paris* 1615.) *Gregory of Nazianzum*, *ibid.* in two folio Tomes (Edit. *Paris* 1609.) *Athanasius* in two folio Tomes; *Epiphanius* in two folio Tomes; *John Chrysostom* in ten or twelve folio Tomes at *Paris* 1603, 1609, 1624, 1633. and 1613. at *Eaton* also by Sir *Henry Savill*. *Cyril's* six folio-Tomes; *Jerom* or *Hieronymus* in nine folio Volumes (Edit. *Paris* 1623.) *Austin* or *Augustin* in twelve folio-Volumes (Edit. *Paris* 1586. and 1654.) which in the last Edition (supervis'd by those of the *French* Monkish Reformation from 1679. to 1688.) are reduc'd into nine folio-Volumes; *Ambrose* in five folio Tomes of the former Editions, but in two larger folio-Volumes of the *Parisian* Publication, by the reform'd Gentlemen of *St. Maurus*, 1686. and 1691. *Hilarius Pictaviensis* in one large folio-Volume, printed at *Paris*, 1693. by the same *Maurian* Reformers

formers and Publishers of Primitive Records and Examiners of Manuscripts. The Innumerable Conjugations of Demonstrative Arguments contain'd in the last mention'd, near upon sixty large folio-Volumes, avowedly writ and recorded against all the Roots and Branches of the Arianizing Irreligion and Profaneness, do all with one unanimous Voice and Decree condemn *Arianism* and *Socinianism* to Perpetual Silence and Eternal outward Darkeness. Neither can *Papism* hope for a much better Doom; since for the first ten Centuries of Christianity, the *Papists* can't produce so much as one little Tract, Book, Libel, Pamphlet or Chapter that treats on set purpose for or even of the Mass, Real Presence, Adoration of the Sacrament, *Pope's* Supremacy, Transubstantiation, Confession, Worship of the Virgin *Mary*, Praying to Saints, Church-Vestments, Purgatory or Praying for the Dead, forbidding the Scriptures and Liturgies to be read in known Vulgar Tongues from the common use and understanding of the Commonality of Christians, or in short for, or even of any of the Idolatrous *Popish* Church-Discipline or Monastical Superstitions, as they are now *pro modo & forma*, made use of commonly by those in Communion with the Church of *Rome*, according to the Papal or Tridentin Ordinations, now in force amongst the *Papists*, as they stand distinguish'd and incompatible with the *Protestant* Reformation. And all that the *Arians* and *Socinians* can possibly produce as written or recorded on set purpose in behalf of their Characteristick Notions of a created God and a created Lord, or a made God and Lord by free will and appointment of the Father (according to the Assertions of *W. W. Dr. C.* and *Sandius, ubi supr.*) will not amount in the space of seventeen Hundred Years,

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Years, to the quantity or quality of any one of the fore-mention'd Orthodox Volumes as to Bulk or Value; but as to Argument, Reason or Authority, all the *Arian* or *Socinian* Writings and Libels from the beginning of Christianity, would not surpass the Port and Grandeur or the intrinsic efficacy of *Valentine* and *Orson* or any other such like Romantick Writing. 'Tis true, the *Socinian* Pamphlets may make up about three or four Folio's, since the beginning of the Reformation; and they have some few Clandestine Conventicles still in *Hungary*, *Lithuania*, *Bohemia*, *Transylvania*, and perchance some few scatterers amongst the Remonstrants or Latitudinarians in *Holland*; but the *Arians*, as distinguish'd from the *Socinian* Idolaters, have scarce now a profess'd open Conventicle in the whole World; for those few that started up with or about *Socinus's* time, are now dwindl'd from their *Arian* Pre-existent created God into the *Socinian* plain meer *Anthropolatry*; so the *Arian* Libels that were scribld ever since the Reformation (whereof the Gospel-Liberty was too much abus'd by some Miscreants) were also dwindl'd into Eternal Oblivion, until the *Bedlamit* *Arianizing* Pamphlets of *W. W.* began to infect and infest the publick.

This beggarly bareness and barrenness of Records and Reasons, for brazen *Arianism* and *Socinianism*, was in effect own'd by that sturdy *Arian* Mumper and Mumbler of Antiquity, *Sandius* (*ut supr. p. 147. lib. 1.*) when after having confuted *Socinianism* by Christian Antiquity, and reflecting that the Argument might be retorted upon his own *Arianism*, *eodem vel meliore jure*, says that *Socinus*, tho' all alone, might be in the right as well as the Prophet *Elias* (*1 Kings 19, 14, 18.*) *Ex eo autem solo quod per 13 secula nullum*

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*appareat Socini sententiam propugnasse, nolo conclusum
 illius doctrinam esse falsam; nam & olim Elias, tamen
 erat propheta, questus est se solum novitatem esse relictum
 &c.* That indeed is a good answer to the objection
 drawn against the Reformation from the outward
 prevalency of four or five late dark Popish Cen-
 turies, wherein Christianity seem'd to be cover'd
 in it's own ruins with one continual surface of
 Corruptions and Superstitions; but that's nothing
 to *Arianism* and *Socinianism*, which change and
 mangle and even annihilate the very foundation
 of Christianity, as has been demonstrated over and
 over. So that upon the whole, the *Arians* and *Soc-*
inians can find no Encouragement or Argument
 or Authority from any part of the Creation, ex-
 cept the few Remonstrants or Latitudinarians,
 such as *Origen* and *Eusebius* amongst the Ancients;
 with *Laurentius Valla*, *Erasmus*, *Quaker*, *Mellier*,
Episcopi, *Le Clerc*, *Faydit*, *Toland*, and the Au-
 thor of a Book, intitul'd, *A Letter of Resolution*,
 concerning *Origen* and the chief of his Opinions,
 printed at London in 4to. in 1661. and some few per-
 chance of the same Mongrel kind. The four Cock-
Socinian Pamphleteers were, *Faustus Socinus* and *J.*
Crellius, *Firmin* and *Emlin*; and three of the most
 barefac'd Cock-sure *Arian* Libellers be *Sandius*, Dr.
C ——— k and *W. W.* who in reality, seem rather
 to be only sturdy seekers, tho' they covet to be
 Sect-Masters, 'who sport themselves with their own
 'deceivings, while they feast with you (2Pet. 2. 13.)
 'and are always wrangling and disputing, ever lear-
 'ning, but never come to the knowledge of the
 'Truth, not knowing what they talk of or what
 'they affirm; even denying the Lord that bought
 'them, having a form of Godliness but denying the
 'Power, 2Tim. 3. 5. but the best on't is, *Sandius* pre-
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tends to triumph over the *Socinians*, because they don't allow of the word, *Trinity* (*crediderunt quoque Ariani, Trinitatem personarum quam Sociniani negant*, says *Sandius* very gravely, *Reclamante Conscientia*, *ibid.* p. 227. lib. i.) but this is an unworthy *Arian* Hypocrisy and Prophane Mockery; since he and all *Arians* know, that not only *Socinians*, but also *Turks* and *Pagans* can't refuse to believe that three quite different Things or Beings may be call'd a Trinity of three different Persons, relating in some respect or other to one another; for that is the only Trinity the Equivocating *Arians* ever did allow, as was observ'd before. *Quis ad has nugas non perhorrescat? Dolus malus pueris ipsis immo talpis properantibus non ignotus! Purus putusque in re clara atque omnibus evidenti Vitiligator! En frontem ministelli Ariani! Sed profecto durum telum necessitas est; ignoscite. Nomen callide retinuit Sandius, rem ipsam (Trinitatis Mystrium) funditus definiendo sustulit; orbatus tota re, voluit tamen inter angustias, vocabulum possidere.*

Pergit insanire Sandius (*Euge frontem jam omnem pone, Sandi, liberaliter impudentia litandum est*) for, another grave distinction between the poor *Arians* and innocent *Socinians*, is says *Sandius* (*ibid.* p. 227.) that tho' the *Arians* don't Worship and Adore the Son of God with the same Adoration as they do God the Father (as *Socinus* taught his to do) yet the *Arians* did Invoke and Adore Christ as Lord our God *ut Dominum Deum Nostrum.*) One should think that the *Arians* and *Socinians* are stark staring Mad, or that they think others so, or else that *Sandius* and *W. W.* have eaten shame and drunk after it; for can any one in his Senses or common Modesty pretend that he does and ought to Adore Christ as Lord and God, and yet not Adore him as much as God the Father,

with the highest Adoration? *A d'autres, a d'autres.* 'Tis not conceiveable in sincerity by human Understanding. *Quis hoc credat vel Judeus Apella? Apage sis in Morboniam tales fabularum Restitutores. Apud quos tandem Hurones aut Monomotapas ista religio fidesve fuit? Piget tot ineptiarum; sed quid ad hoc monstrum? Qui ne diffidatus cessisse & herbam adversariis suis quamvis ejusdem profana quadra particeps, Socinianis porrexisse videatur, contra reclamantem conscientiam profert quæ vix vel ne vix quidem sera credet posteritas, ista potuisse vel per somnium aut agræ mentis deliria effundi.* Now the reason that Sandius brings against the Socinians for the Arian Idolatry is, because Man can't become the most high God (*si dicit Socinus summum cultum homini donatum a Deo, loquitur contra rationem, quia impossibile est per absolutam Dei potentiam, ut homo possit fieri summus Deus, says Sandius, ibid. p. 227.*) as if any other created being could possibly become the most high God, any more than the Creature Man. Hence Mr. Pollet infers, that the Arian Sandius lent the Socinian a Sword for to cut his own Throat, or rather both their Throats at once; *En ejus verba ab eodem Onochrono-Ariano in suam perniciem prolata; sic forex miser indicio suo periit, & turdus creavit sibi malum quo implicatur; ex ore tuo te judico, serve nequam, tua enim in te verba reterqueo:* 'Tis impossible even by the absolute Power of Almighty God, to create a Being equal to himself, or make him capable of receiving the same Adoration due to God, who can't be distinguish'd into any degrees of the most High or of the most Low, or between both, as the highest-made or most-created God, or such like Diminutive Divinities of precarious Inoculations or arbitrary Prerogatives or of subaltern and inferior Relatives. *Pudeat Mataotum cudere*

cutere gladium, quo se ipse jugulet—verum haeret lateri lethalis arundo—— & actum est de Arianismo simul cum Socinianismo, &c.

However Sandius takes it very ill (*ibid.* p. 227.) that Socinus with all the Original Socinians, esteem'd and preferr'd the *Homousians*, that is, the Orthodox, before the Heterodox *Arians*; Since the Socinian Religion, says he, is nearer to that of the *Arians*, than to that of the *Homousians*: *His absurditatibus animadversis* (says Sandius, *ibid.* p. 228.) *moderni Sociniani nec filium summo cultu colunt, nec Arianos postponunt Homousianis*; that is, the modern Socinians neither adore Christ the Son of God with the highest Adoration, nor prefer the *Homousians* before the *Arians*; so that now, continues Mr. Pollet, *οἱ μαρτυράτοι, Ariani sectarii, pars Socino, Idolo suo, pars Sandio, magistro solent accedere, pars etiam submurmurant in hunc aticulum, ne quid faceffat ultra molestia, quemadmodum sine tumultu penitus eximatur de symbolo. Omnes mali Corvi, eodem ovo geniti. Ineptire pergit Sandius, ibid.* p. 229. *At quia propriis exegetibus & paraphrasibus sibi placent Sociniani, & nunquam vel raro autores allegant, ideo tediosa prorsus lectu scripta componunt: Laudabiliter tamen agunt Remonstrantes—* that is, the Socinians write tedious Pieces without any Allegations of Authors; yet the Remonstrants or Free-willers or Anti-Predestinarians being a kind of Latitudinarians, do well, says he, to receive the Socinians into their Church and Communion——
Nihilominus praestat tutiorem viam sequi (pergit Sandius *insanire, ibid.* p. 229.) *Christo pra-existentiam non denegando—nam Christus non succensebit illis, qui ei nimium honoris attribuerint*; that is, 'tis better, says that scrupulous-conscienc'd *Arian*, to follow the safer way, by not denying a pre-existency to Christ's human Body (which in the *Arian* sense

is neither very Honourable nor very Substantial, it being suppos'd to be as much a Creature as the least post-existency of a Worm) for Christ will not be angry with any body for giving him more honour than is his due. But by Mr. *Arian's* leave, that Assertion is very Bold, Precarious and even False and *Atheistical*; for 'tis Self-Evident, that if Christ is *only* the first Born of the Creatures (as the *Arians* Blaspheme) he neither could nor would accept of any Honour, that is due only to his Creator, and consequently he would look upon such an Honour not only to be Idolatrick but also to be worst than nothing, and consequently Punishable as the highest offence of Treachery to sollicit him into Clandestine Rebellion as his second Fellow-Creature was drawn in against his great Creator, even in the *Arian* Fanatical Supposition of God and his Christ and only Son. Besides, the *Arian* Choaks himself again with his own-made and home-spun Halter; for if the securest and safest side be most eligible, and if that consists chiefly in overdoing our Duty or in chusing the most exalted strains of Faith-Mysteries, and that the more Power and Glory we conceive of the Deity and his Co-Immediate Self-Essential Instruments, so much the more secure and safe we shall be in our Speculative and Practical Faith and Worship, then 'tis palpable, that even upon this *Arian* Medium or Argument to attract the *Socinian*, the Orthodox Ideas of Christ and his Father and the Comforter are much the more safe and secure, and consequently the more Eligible, because they visibly give the most honour to Christ, by believing him to be never made or created, but that he is of the same Essence and Eternity with the most high God the Father and Holy Ghost, and that he was distinguish'd from

from him only by an Infinitely Myfterious Relative Personality or Personally diftinct By-Subfiftent Identificality, which being Hypoftatically united to Human Flefh, he may be faid true God and true Man; which is by far a more honourable Conftitution, than if he were only a true Pre-Exiftent Spirit-Creature and true Man, were that poffible according to the far more Unintelligible and Infinitely lefs Honourable *Arian* Precarious Fanaticifm and Arbitrary Hypothefis.

Hence'tis very plain, that the few Arguments that are levell'd *δοξασικῶς* againft the Orthodox by the Equivocating *Arians* and Hypocritical *Socinians* have nothing in them, but the Sophiftical Craft or rather Folly, call'd, *εὐμαχία* and *λογόμαχία*; for, the reafons which prove Chrift's real Humanity, the *Socinians* turn them againft his true Divinity, and thofe of his Godhead into a Complement; and the *Arians* in parallel manner, blunt the Arguments of Chrift's moft high Divinity, and drop them fhort upon a Precarious Pre-exiftency, which as a created Inftrument they make out of the Proofs of his Incarnate Offices, to act upon the Theater of Mortality, and occasionally to change the Scenes into Immortal Stages of a Pre-Exiftent Activity within its created Sphere on this fide of Eternity, with the Antemundane Title of a created and made God. *Iſta fabella Socino-Ariana cum Tragelaphis, Hyppocentauris Chimæris atque Harpiis ſtabuletur, in Vetularum aut imperitorum παλαιοῖς. Quid enim facias Impietatis patronis, qui ex omnibus feditatibus undecunque collectis teterrimas fuorum librorum ſentinas replere non verentur. Quamquam αὐτοκαταχεῖται Ariani & Sociniani & reluctantē (ſi quæ obſirmatis in mendaciis animis ſuperest) συναδῆσαι καὶ συνιπρῆσαι, respondere debent ex ſuo ἀνδραγαθῶν θησαυρῷ.* If ſo much the more one may

hope of his Favour and Mercy, by how much the more lofty and transcendant Ideas we have of him, 'tis more than Demonstrable that the Orthodox *Homousians* alone have the most sublime (as well as the most connected with Scripture, Authority and Reason) Ideal Faith-Convictions of the relative-originated Co-ordination of Co-equal Persons or Subsistencies or Self-Resultancies in one Originally and Essentially Communicative Infinity, whereof the second infinitely subsisting Relation was the same true infinite God and truly finite Man, by an infinite Mercy Temporally and Humanly Communicative and Incorporative. So that this Faith-sublimity must of necessity, even according to *Sandius's* own Argument against his *Socinian* Confederates, re-assure the *Homousian* Orthodox of being on the securest side of the Divine Mercy, by how much the nearer he mounts up to it by his more transcendant and elevated Conviction of the more Wonderful, Adorable, Admirable and Laudable or Praisable Subsistency or Co-originating Resultancy of the Trine-one most High and Sovereign Being. *Ut quam plurima demonstrant Veneranda Antiquitatis Monumenta, quæ præter Onocrotalos Arianos & Socinianos Tricones, omnes suscipiunt per orbem Theologi, quæ levæ in parte mamillæ cor salit.* 'Tis true, we must at last come to confess with our great *Stillingfleet*, that that sacred (and almost the only Catholick or Universal Christian) Mystery of the Holy Trinity is ineffable and inenarrable by any Creature or limited Being of what Seraphick Hierarchy soever; and 'twere better for all Churches to stick close to the Scripture-words and rest satisfy'd with the bare Terms and Explanation of our Apostolical Creed; but the *Socinian* and *Arian* Sectaries would be still squeezing in, their

their Heterodox and even Blasphemous Notions, in spite of all their Hypocritical pretensions to stand by the Scripture-terms and the Creed of our common Christianity; for'tis undeniable, that the *Arians* were the first Aggressors in Multiplying Creeds and Tests of Faith, as well as in Persecutions and Extortions of Confessions of Faith-Comprehensions.

But nothing can be more execrable to all Mankind, than the *Arian* undermining of the Immortality of Human Souls, by their Sophistical Notion of distinguishing the Soul of Man from his Spirit or Rational and Divine Part, as the Matælogical Lematist *W.W.* expresses it in *Repl. 1.* against Dr. *Alix*, p. 31. for all the Christians know and feel within their own Immortal Souls that there is a Divine Light indeed (but no part formal of Man) that *Enlightens every Man that comes into the World*; since no Creature, of ever so High and Originally-created Constitution of Immortality, or ever so much design'd and constituted (with an Immortal *Fiat*) by its Creator to be Immortal, can possibly be its own Light, any more than it can be its own Creator; neither can any created Being, as such, work upon the Soul or Spirit of Man with any immediate Operation or efficient and casual Efficacy, that being the incommunicable privilege and attribute of the sole tremendous Trine-one Creator, to influence or slide efficaciously and blend our Immortal Souls. *Sed audio monentem, Nolite proiicere Margaritas, &c. Nam Ariani veteres, novi, novantiqui, canibus, lupis & porcis comparantur & Antichristi appellantur apud antiquos Christianos, &c. Christianorum vero Seculorum Concatenatio Ineluctabilis nodis plus quam Gordianis illos constringit, quam male-feriata Rabularum Ariano-*
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rum Capita nunquam Molitionibus suis labefactabant; & quam nihilo commodius expedire quam sorbere favillas aut saxa mandere possunt Ariani & Sociniani. In summa sic instituunt Ariani, Sociniani & Papista nist reorum Judicio steteris, nullum Judicium fore. But nothing can be more ridiculously False than what our oftenmention'd *ὁ ψευδὴς* Onochronus W.W. says in the same p. 31. viz. *That the second and third Centuries of Christianity taught that distinction between the Soul of Man and his Rational Part.* Which he is as great a Judge of as he was of the Arabick Copy of the Mytho-Apostolical Constitutions at Oxford; upon which unparallel'd piece of Impudence, the ingenious Mr. Ockley, Arabick Professor there, has seasonably printed his *Salutary Advice* to that windy Whistle, to remember, not to meddle with things out of his own Sphere and Reach, that he understands nothing of (*ne sutor ultra Crepidam*) and to Mind and Study more Authentick Almanacks of the earliest Centuries, otherwise the World will be more fully convinc'd that he is as incapable to calculate Ecclipses as he is unfit and unprepar'd to Judge of the first three Christain Centuries, to which he seems an utter stranger.

And yet that putid *ἔκφυλα* W.W. has such a surplus of Impudence as to slight and defy the Orthodox Clergy of England by reason of their Ignorance (as that *quondam* modest Brother of theirs pretends) or unacquaintance with the Holy Fathers, or else negligence in reading Primitive Writers. 'Tis possible, indeed, that some of our Clergy may be blame-worthy to bend and end their Studies in things of a more modish and profitable Intelligence, or in things only barely and absolutely Necessary, and consequently omit that Essential part of the Clergy-Studies, viz. the

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the continual intercourse with Christian Antiquity; which ought to be their Study all their Life, and not only for three or four Months as our *Arian* Ono-Chronos *W. W.* pretended to, at most; and that time, as little as 'twas, seems to have been quite lost and thrown away, since he does not seem by his Talking or Writing to have learnt any more than a Booksellers Prentice might have done in three Weeks by looking almost only upon the Backs and Titles of Books. However that *Theologorum* *περίφυλα* *W. W.* did not find the Clergy so ignorant in Christian Antiquities and Holy Fathers as he would have feign persuaded his own Ignorance and thereby recommended it to the Publick; for, the Books written against him and his *Arian* Mate by Dr. *Edwards*, Dr. *Hancock*, Dr. *Wells*, Dr. *Hicks*, Dr. *Pelling*, Dr. *Smalbroke*, Mr. *Welchman*, Mr. *Broughton*, Mr. *Nelson*, Mr. *Mattair*, *Philaethes*, *Philotriadon*, the Anonymous Collector of Texts, Mr. *Thirlby* and Mr. *Ockely* (besides the two Foreigners, Dr. *Grabbe* and Dr. *Alix*) have fully convinc'd the World, that our Clergy don't want learned Christian Antiquaries, who could Demonstrate that *W. W.* and *C——k* were Perfidious Revivors of an old Heresy and Primitive *Arian* Blasphemy, beyond all Contradiction.

Not but that it should be own'd by all true Sons of the Church, that our learned *English* Clergy would do much more edifying service to the Church of *England* in Particular as well as to Christianity in General, if they would employ their penetrating and learned Talents in publishing (in the Original or Vernacular Idiom, or both) *Justin* the Martyr against *Tryphon* and the inexcusable obstinacy of the rest of the *Jews*, and *Irenaus* against the Original Precursors of the *Arian* Branches and Heresies,

sies, and *Tertullian's* small Tract against *Hermogenes* and *Praxeas* and *De Carne Christi*, or *De Testimonio anima & De Oratione*, with *De Spectaculis & De Patientia*, or *De Habitu muliebri & De Cultu feminarum & ad Uxorem suam*; as also with some of the Orthodox Tracts written by *Basil* and *Nazianzen* and *Theodoret* against the Fables of Hereticks; adjoyning to every respective Tract, some very few Marginal Notes as necessary Antidotes against the Wreckings, Rakings and Scrapings of the *Arian*, *Socinian* and *Popish* Goldfinders, with proper References to other Orthodox Books, that answer more at large, such Rake-shames Objections that are tore in pieces from such Christian remains by those *Arian* Rag-Men, *Socinian* Piece-Men and *Popish* Night-Men; all which would take up but very few Pocket-Volumes; rather than to waste so much Clerical Time and Library-Ornamental Paper, in Printing and Pressing Poor *Minutius Felix* to Death and Torturing him till he speaks Astronomy whether he will or no; because in ridiculing the *Heathenish* Gods, he mentions now and then accidentally the *Zodiack* or some Signs or Planets and Constellations, which the Astrological Idolatry of some of the *Heathens* plac'd in the Heavens and then ador'd them, tho' the Text wou'dn't take up much above a Sheet, yet by that time its Entrails be well stuff'd with Astronomy and Geography, it swells to what bulk the Editor pleases. And *Origen* against the Heathen Philosophers, *Celsus*, *Clemens Alexandrinus*, with some other Tracts of the Holy Fathers against the *Pagans*, were oftener printed here than any of the Innumerable Primitive Records against the *Arian* Idolatry; as if we were in greater apprehensions of the Heathen than of the *Arian*, *Socinian* or *Popish* Idolatry; at least

least the late apprehensions of the last don't seem much to have laid hold of some of our learned Clerks, who have not very long ago, publish'd such glorious Editions of old *Saxon* Homilies, and the *Popish* Usurpation-Constitutions, formerly impos'd upon this Land by the Legantine alien Cardinals *Otho* and *Ottobone*, with such pomp of Paper, Binding and Subscribing, that scarce any thing ever since the Art of Printing was usher'd with greater glory into the astonish'd World ; but how amazing soever that undertaking, much more the performance, seem'd to some poor scandaliz'd *Protestants*, 'tis certain, the judicious Compiler of the last (with the Novel Discovery of the *English* Notes to the *Latin* Text, for the use of the less Intelligent Clerks) has been deservedly $\kappa\iota\alpha\lambda\omega\tau\alpha\lambda\omega\varsigma$ crown'd with a mitr'd Preferment, which has already and lastly prov'd twice together so happily lucky as to lead Prognostically and Prodromatically to the Metropolitan Crosier. However the taste of, or disgust with any part of Antiquity or any Body else, may lead some of our great Clergy, 'tis certain there be more than enough of that learned Orthodox Body, who have been already and are still able to squeez to Annihilation such *Arian* Vipers as *W.W.* and *C—k*, but also to crush and trample down all the *Arian*, *Socinian* and *Popish* Hydras, with more than an *Herculean* force of Primitive Christianity. *Et vero si pagina Canonica Chartisque Patrologicis velint pugnare Ono-Ariani nostri, præsto adsumus eosque veteribus Primitiva Christianitatis Instrumentis ut olim Sabini armillis scutisque suis Tarpeiam, confestim obruemus.*

Yet no force or ability ever so superior to his own Nothingness, can in the least quell or dazzle the Rable-Pate-Hypocrisy and Frenzical Insolence of our
modest

modest *W.W.* from challenging all to dispute with him and charging the whole Clergy with Ignorance, as not to know any thing of the matter, or else with Knavery and Dishonesty, not to profess openly what they know in their own Sentiments to be true. 'Tis well for *W.W.* he did not live under *Keneth King* of the *Scots*, whose standing Law it was, that, *Qui nomen Dei, Divorumve, Regis aut Tribus sue Ducis Blasphemia laeserit, linguam abscindito*, as *Sir Henry Spelman* has it in *Concil. Britan.* tom. 1. ad *An. Chr.* 840. par. 341. Legd. 7. Edit. Lond. 1639. All the Laws and Writings of all Christian Nations in the whole Universe ever took *Arianism* to be Blasphemy and Profaneness, as 'tis call'd in the Act of Parliament, made *An. Reg. Gul. 3. Non. & Decim.* 1697. See the Reverend Mr. *J. Greenshield's* *Brief History of the Revival of the Arian Heresy in England*, printed in 1711. King *William's* *Directions* in 1695. and King *George's* *Injunctions*, dat. 11. Decemb. 1714. In the mean time, those two deadly and dying lumps of Monumental Brasses, *W.W.* and *C—k* stand in full defiance of all the Arguments, Records, Reasons and Authorities, that convinc'd and satisfy'd all the knowing parts of the Christian World for 1700 Years and upwards, and content themselves with their *Bedlam* *Ευρηκα* of *Arian* *Pyrrhonism* and *Socinian* *Scepticism*, and then call us all *Athanasians*, *Athanasians!* and why not *Basilians*, or *Nazianzenians*, or *Nyssenians*, or *Hillarrians*, or *Victorinians*? For any of them were as early Zealots, as great Saints, and as famous Scholars and Writers for the *Nicen* Faith and the *Homousian* Orthodoxy, as *Athanasius* can well be; nay *Victorinus Petabionensis* and the great *Hilarius* and *Optatus Milevitanus*, voted in the Council of *Nice*, which *Athanasius* was not qualify'd to do, being then only a young Deacon; for,

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for, *Petabionensis* dy'd soon after that Council, and the rest dy'd some Years before *Athanasius*; and the learned *Victorinus Afer* (who writ the first against the most learned of all the *Arian* Bishops, *Candidus*) dy'd about the same time with *Athanasius*, *Lucifer Calaritanus* and *Titus Bostrensis*, viz. about the Year 371. neither did *Basil*, *Nazianzenus* and *Nysenus* survive long after, who certainly were more learned (if possible) and not less zealous than our great *Athanasius*; and yet forsooth, all Ages and all Orthodox Persons must be suppos'd only *Athanasius's* Ecchos or Followers; καὶ τ' ἄλλα ἀπερὸς δ' ἰόνυσσα καὶ ἀνακολεσθῆναι. For these two Cacodoxian Alastors can Cant and Recant, nothing but such *quisquilian* Nugaments, let them pretend to what Searches, Examinations and Discoveries, their Hypocrisy and Pyrrhonism shall think fit, out of their lying Papers and pretended Manuscripts, which can be nothing else but the Analogical slips of the Ordinary Chaos of the Sceptick World, or rather downright Falsities and Romantick pretensions, the better to carry on the Hypocritical designs, that those Advocates of Prophaneness and Scepticism have been a considerable time setting on Foot. *Sed talia Amadisiorum nugamenta καὶ τοσαῦτα καὶ τῆς καὶ ταῦτα τῶν ἀλασσοφῶν ἐκτροφῆμα καὶ in fabulosas Luciani inversi insulas releganda.* But such forging tricks and shifts with pretended Discovery-Papers and Seekers-Manuscripts, were Originally brought in Practice by the Sceptick Ariomanits; since some old Hypocritical Arians had the Impudence long ago to publish their Arianizing Manuscript Blasphemies, under the old name of *Origen*, &c. *Verum quid facias homini Ariano impudentiam ubique professo nec Deum nec Homines reverito, χονώπη καὶ κυνογλωσσῶν cui totidem hærent infixa cordi sagitta quot pro veritate*
S. S.

S. S. Trinitatis ex Antiquitate apertissima Testimonia,
qua allegatis antiquorum libris firmaverunt & discussa
Arianorum caligine illustraverunt nostrates Eruditissimi
Doctores, Edwards, Hancock, Hicks, Wells, Smalbroke,
Pelling, Broughton, Welchman, Thirlby, Mattair, Nel-
son, Philalethes, Anonymus Collector Textuum, & Phi-
lotriados nunquam non a laudatis viris laudandi. There
 is not one of these, but has made it appear, that
 they have study'd Scripture and the Ancient Fa-
 thers, as much, modestly speaking, tho' rather,
infinitis parasangis, more than either Dr. Clark or W.
 Whiston can pretend to have done; and as for their
 unblemish'd Morals in their Orthodox Lives and
 Conversations, according to all Christian Virtues and
μεῖζονα χάρισμα, surely neither of these Arianiz-
 ing Clerks will pretend (nor any one for them) to
 surpass those bright Constellations of our *Israel*;
 yet there's a sort of Clandestine Arian Sneakers,
 that Buzz about (as well as the two modest Arians
 themselves) as if none of our Clergy could pre-
 tend to come up to those two Arian Reformers,
 as to Honesty, Vertue or Learning. Nay, the Ni-
 codemus Arian Scheptick in his Pamphlet, styl'd, *The*
Difficulties and Disencouragements which attend the study
of the Scriptures, publish'd last Year, 1715. crys out
 wofully, that since the Clergy of England is not
 inclin'd to embrace the *Arianism* which the only
 Laborious and Holy Students, Dr. Clark and W.
 Whiston, have luckily found out and discover'd at
 last to be the unquestionable Doctrine of the Holy
 Scriptures and Apostolical Constitutions, 'tis to
 little or no purpose to Study the Scripture, ac-
 cording to the purport of that modest Pamphlet;
 wherein the Author (who calls himself a *Presbyter*
 of the Church of England) is not asham'd to tell
 the World, that he would instruct the young
 Clergy

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Clergy-Man (to whom he pretend's to write) thus p. 21. *What then I would advise you is, to turn your self to the study of the Heathen Historians, Poets, Orators and Philosophers——to illustrate a Billet-doux, or a Drunken Ketch, to explain an obscene Jest, to make a happy Emendation on a passage that a modest Man would blush at; will do you more Credit and be of greater service to you, than the most useful Employment of your time upon the Scriptures; unless you can resolve to conceal your Sentiments and speak always with the Vulgar.* So that according to this *Presbyter*, we are to study Scripture only to make new discoveries of some unknown or uncommon Doctrines, especially of such *Arianism* as his two Clergymen (Dr. Clark and W. Whiston, p. 12. 13.) of fair unblemish'd Characters, at last found out at long run, but what (crys out the same Clandestine *Arian*, *ibid.* p. 12. 13.) does a Life thus spent, avail? 'To what purpose so many watchful Nights and weary Days? 'So much Piety and Devotion? so much Mortification and Self-Denyal? &c. Surely that *Presbyter* Banters; or he and his two *Arianizing* Priests are distracted to an uncommon degree, or else he and they take all the Clergy and Laity in England to be so. That is, according to that modest *Presbyter*, Dr. Clark or W. Whiston, is hereafter to be our, *Canon Scripturae, Norma Ecclesiae, Conciliorum Patrumque Pedagogus, omnium denique Studiorum, testium & Seculorum Deus, cui omnes acclamare debent, ἀγαυ, ἀγαυ, ἐπὶ τοὺς νόμους.* In summa, sic instituunt *Ariani*, nisi ipsorum reorum judicio steteris, nullum judicium fore. Sed audio monentem, nolite proiicere margaritas, &c.

The Remainder of the foregoing Abstract of the zealous Mr. Poller's warm *Dissertation* against the *Papists, Arians* and *Socinians*, shall be publish'd in the next *Athena Britannica*; which is design'd to

come out once in two or three Months hereafter, in no greater a Bulk than Six Sheets at a time. In the mean time, the *Arians*, *Papists* and *Socinians*, are desir'd to peruse the following Writings, viz. *J. Conr. Danhaweri Christeis, Trisacularem Ecclesie sortem a Christo in calos sublimato, usque ad Constantin. M. exhibens. Argentor. 1646. 4to. Balt Bebelii Antiquitates Ecclesie trium priorum seculorum Argent. 1669. 4to. & ejusdem ibidem Antiquitates Evangelica & Iudaica, 1673. 4to. J. Caspar. Suiceri Thesaurus Ecclesiasticus e Patribus Gracis ordine Alphabetico concinnatus. Amstelodam. 1682. fol. Vol. 11. To those of the Religious Order of Lutherans, may be added the Lecture of two late unblemish'd Criticks of the reform'd Order of Calvinists, viz. *De Rebus Sacris & Ecclesiasticis Exercitationes Historico-Criticae, auctore Samuele Basnagio Flottemanvillao, in 4to. Ultrajecti, 1692. and Histoire de l'Eglise depuis J. C. jusque a present divisee en quatre parties, par Mr. Basnage, Deux tomes in fol. a Rotterdam, 1692. This great Man does not think it any undervaluing of himself or the Protestant Cause, to have avowedly borrow'd most of his Critical Erudition, even from the Jesuit Sirmond, the Fryar Pagi, the Monk Mabillion, the Archbishop of Paris, Peter de Marca, Card. Norris, the Canonist Baluze, the French Civilian Henry of Valois, &c. Frederici Spanheim F. F. Brevis Introductio ad Historiam sacram utriusque Testamenti ac praecipue Christianam, ad An. 1508. Accedunt Orationes duae Novissimae. Editio fere nova, omnium purgatissima. In 4to. Francofurti & Lipsiae, 1699. and to conclude with some serious Consideration upon the Orthodox Contents in the Elucubrations of those of the Church of England, according to the Primitive Christianity, viz. *Richardi Montacutii Ecclesiasticarum Exercitationum Analecta, Lond. 1622. fol. ejusdem Apparatus*
ad**

ad Origines Ecclesiasticas, Oxon 1635. *ejusdem de Originibus Ecclesiasticis Commentationum Pars Prior & posterior*, Lond. 1636. and 1640. *ejusdum Diatriba contra Bullingerum*, &c. The Histories of the Creed and of the three first Centuries, commonly attributed to the Worthy Sir *Peter King*, eminently learned in the Law and Gospel, &c. The late solid Archbishop *Tenison's* Treatise of Idolatry; and that of Fundamentals of our Primitive Doctor (τῶ πάνυ μακαρίτῃ) *H Hammond*; " and upon this Score (says that great Pillar of our Church and Standard of our *English* Orthodoxy, *ibid.* Cap. 6. §. 5). the " Doctrine of the Ancient and Modern *Arians* and " *Photinians*, which so industriously lessens the Divi-
 " nity of Christ in pretence of Zeal to God the
 " Father, to whom they will not permit him to
 " be equal, must consequently take off extreemly
 " from this Mystery of Piety, this Foundation of a
 " good Life, laid in the Eternal God's coming down
 " to Preach it to us, and as it is a direct Contradicti-
 " on to those places, wherein Christ is call'd *God*, Acts
 " 20. 28. Tit. 2. 13. John 10. 30. and 1 John 5. 7.
 " Wherein the known Title of the God of *Israel* (ne-
 " ver nam'd in their Services, but it was answer'd
 " by all with יְהוָה בָּרַךְ *εὐλόγητος εἰς τὰς αἰώνας*,
 " God blessed forever) is by the Apostles attributed
 " to Christ, *Rom.* 9. 5 (as also *Hebr.* 13. 21. and 1 *Pet.*
 " 4. 11. and 5. 11. 2 *Pet.* 3. 18. *Rev.* 1. 6.) and which
 " as *Proclus De Fide*, p. 35. saith, Convinceth all
 " Heresie, καὶ ἀποταχίζει, and Walls up the newly
 " invented ways of injury and contumely against
 " him---and how much soever the contrary He-
 " reticks, the modern *Socinians* have pretended
 " to the Maintenance of Piety, 'tis certain they
 " have by this taken out one Principal Stone from
 " the Foundation of it, the θεὸς φανερωθεὶς ἐν σαρκί
 Ff 2 " here,

“ here, God made manifest by the Flesh; which
 “ could not be affirm’d, if he were not first God
 “ before he was made manifest by the means of
 “ his Incarnation, &c. If the *Arians* or *Socinians*
 can offer any Satisfactory answer to that one last
 Testimonial Evidence or bring any thing from
 Reason, Scripture or Antiquity that shall for their
 purpose, come up to this Evidence of Dr. Ham-
 mond’s, either in Weight or Measure, Mr. Pollit pro-
 mises to surrender at Discretion, &c. In like man-
 ner, he professes the *Romanists* as well as *Arians* and
Socinians, if they or any of them, or any one for
 them, will Publickly or Privately solve the Argu-
 ments of Dr. Perkins’s small Treatise, call’d *The*
reform’d Catholick, or those of our Dr. Comber’s Ad-
 vice to the *English Roman Catholicks*, or those of
 Dr. Elys’s still lesser Tract, styl’d, *Articulorum 39 Ec-*
clesia Anglicana Defensio, Edit. *Amstelodam.* 1696 12^o.
 & alibi sap. *Interim ἀπέχω, Monuisse Contentus*, &c.

F I N I S.

A D D E N D A.

To p. 425. l. 10. bot. add and read: Causal or
 Causal Efficacy (*nulla enim substantia creata conjun-*
gitur anima intellectuali, quantum ad interiora, nisi
solus Deus, qui solus est causa ipsius & sustinens eam
in esse; a solo igitur Deo potest motus voluntarius cau-
sari, as even the dark Angel of the Popish Schools,
Aquinas owns in lib. 3. *contra Gentiles*, cap. 88. num.
 4. or as ’tis express’d and confess’d by even the
Quakers, *Light without*, W. Pen in his Key, p. 17.
Christ as the Divine Word, Light in the Souls of all Men
that come into the World, which nothing but the Creator
of Souls can do.)

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 Ambro
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 Anabap
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A D D E N D A.

To p. 178. l. ult. add, *Simon Theloal of Denbighshire*; an Eminent Law-writer, &c. Of all the Counties of *Wales*, the *Attick-British* Province, or *Cambrian Sparta*, call'd *Flintshire*, has originally produc'd ne'r a Native Author, as yet, as ever I heard or read of, except the Author of *ΕΙΧΩΝ ΜΙΧΕΓ ΒΙΒΛΙΧΗ*, and *Athena Brittanica*, &c. Unless, perchance, one Mr. *John Davies*, B. D. who, not long ago, edition'd *Minutius Fœlix*, as I take it, and *Tully's Tusculan Questions*, with some Notes. But, if I mistake not, that Reverend Gentleman's Native Seat was at the *Britannick Freschati*, whereof nothing but one part of those *Hydraulick Gardens* are situated in *Flintshire*, as I was told by the late Inheritor himself.

To pag. 180. l. 7. at the break, add and read: Upon another occasion, I shall treat more at large not only of that *Bibliotheca Cambro-Britannica*, but also of the *Irish Virtuoso-Library*, made up of the Writings of Archbishop *Usher*, Sir *James Ware* and Mr. *Robert Boyle*; *H. Dodwell*, *G. Berkeley* and Mr. *Asgil*; *Congreve*, *Addison* and Sir *Richard Steel*. As also of the *Scotch Library* compos'd of the Books pen'd by *Buchanan*, *William* and *J. Barclay*; *Patrick Young*, Bishop *Forbes* and *Robert Barclay*; *D. Stair*, *Robert Sibald* and Sir *George Mackenzy*; Archbishop *Spotswood*, *Alexander Ross* and Bishop *Burnet*; *Knox*, *Cameron* and *Rutherford*; *Napier*, *Craig* and *Patrick Gordon*; *Monroe*, *G. Keith* and *Lesley*, and two or three more, &c. The late *Laureat Poet*, *N. Tate*, and the Mathematician *Kelley*, belong, I suppose, to the *Irish Writers*, as well as the Dissenting Minister *Du Bois* and his Antagonist *Dr. W. King*; besides one Mr. *Mollineux* who writ of the right the *Irish* had to be govern'd by *English Laws*, or something to that-Effect, &c. But the Law-writers, Sir *J. Skene* and *Tho. Murray*, belong to the *Scotch Nomographers*, &c.

E R R A T A.

Where the Abbreviation, *Bot.* is put, the Lines are number'd from the *Bottom* of the Page, otherwise from the *Top*.

PAGE 12. line 9. read *Laid*, p. 18. l. 7. *Peculiar Titles.* p. 25. l. 17. *Fulminations.* p. 32. l. 36. dele *know.* p. 44. l. 12. bot. *say of.* p. 60. l. 19. *is undone.* p. 63. l. 15. *eldest.* p. 88. l. 9. *Jacet.* p. 100. l. 17. *Marquis.* p. 138. l. 5. bot. *Proserpina.* p. 140. l. 9. bot. *Impressions.* p. 141. l. 16. bot. *almost.* p. 154. l. 16. *Virgil.* p. 157. l. 23. *Rent Plains.* p. 168. l. 36. *Metalogues.* p. 175. l. 7. bot. dele *of.* p. 176. l. 8. bot. *thing,* and l. 14. *Topicks.* p. 179. l. 17. bot. *Fanatical.* p. 140. l. 10. *Cardinals.* p. 189. l. 36. *Proposition.* p. 191. l. 6. bot. *he adher'd---* *ibid.* l. 4. *has been.* *ibid.* l. 11. *quieuisse.* p. 194. l. 8. *English.* p. 207. l. 10. *Purgatio.* p. 221. l. 10. *Epiphanius.* p. 228. l. 36. *De.* p. 236. l. 17. bot. *Arcanorum.* p. 241. l. 12. *Part 1.* p. 244. l. 10. *Orthodoxy* instead of (*as*) read *as.* p. 246. l. 36. *Legatur.* p. 247. l. 11. *Gave way.* p. 268. l. 13. bot. *Agnoita.* p. 173. l. 5. bot. *Garnerius* and the Monk *Gerberon.* p. 274. l. 11. bot. *Nectarius---* *ibid.* l. 36. *Firmicius.* p. 281. l. 8. bot. *Ambition.* p. 318. l. 5. bot. dele *and;* and lege of *Rebellion.* p. 317. l. 16. r. *him ever since.* p. 327. l. 17. *advowfion.* p. 336. l. 2. *Le Blanc.* p. 340. l. 14. *Levelling.* p. 345. l. 3. *Urina.* p. 390. l. 5. *Astensu.* p. 394. l. 8. *Pomerius.* p. 395. l. 10. *Rabbinical.* p. 396. l. 15. bot. *Joanne.* p. 408. l. 10. bot. r. *did so treat.* p. 420. l. 10. *profert.* p. 425. l. 10. bot. *Causal* or *Causual.* p. 429. l. 12. bot. *not only able.* p. 430. l. 11. *Lege 7.* p. 424. l. 2. dele *and.* p. 432. l. 14. bot. *Sceptick.* p. xxiii. l. 4. bot. *soit.* p. xlviii. l. 14. *Parlour.* Index. col. 1. *Ambrose,* 250, 251.

F I N I S.